

# THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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## THE LIBERATOR

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### TERMS.

\* TWO DOLLARS per annum, always payable in advance. All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent imposition of our enemies. Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

\* An advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

### REFUGE OF OPPRESSION.

#### SPECIAL SESSION.

October 25.—Foreign Abolitionists.—Among the prisoners who were tried yesterday, were several people of color, who were brought into court, two and three at a time, according to the number of those who committed a crime in concert.

The Recorder, in advert to the number of colored prisoners, remarked that it was an illomen of what might be expected as the consequence of the immediate abolition of slavery in the United States. The number of colored people in this city was comparatively small, besides which, they had, to a certain extent, the advantages of education—and yet no sessions ever passed without a considerable number of them being convicted of crimes against the peace and property of our fellow citizens. Such being the case, what must be expected if two millions of slaves were at once let loose upon society, without knowing how to conform to its customs or respect its institutions. The inevitable consequence of such a state of things would be such a scene of anarchy, confusion, and bloodshed, as Providence in its wrath had seldom inflicted on any unfortunate country. And yet Americans behold with indignation foreign emissaries sent to our shores, to preach up immediate abolition, and insult our citizens because they cannot consent to a measure which would cripple all our national resources, annihilate our commerce, and rend asunder that Union which our forefathers cemented with their blood. So far have these misguided men been led by their zeal, real or pretended, for the immediate abolition of slavery, that a foreign clergyman, Rev. Mr. Wardlaw, lately proposed a non-intercourse with such of our churches as refused to assist in carrying out the designs of his party in favor of immediate abolition. He (the Recorder) would, however, consider such a measure, founded on such a motive, neither an evil nor a misfortune, for he had no desire whatever to maintain any intercourse with a church or an individual who so far forgot the precepts of our divine master, as instead of preaching friendship and brotherly love amongst mankind, to send out missionaries to sow dissension, and plant the seeds of civil war, amongst our fellow citizens.

If those foreigners who have so mischievously intermeddled in our affairs, are really embued with all that horror for slavery and sympathy for slaves which they pretend to, why in the name of wonder have they not looked nearer home? If slavery is, as they revolve upon a nation which they say it is, is it not bad patriotism, and worse philanthropy, to send emissaries across the Atlantic to try to abolish slavery, whilst so large a number of slaves are held in bondage by their own government in Asia and Africa? Let them remove the beam from their own eye before they speak of the mote in ours. Let them first emancipate all their own slaves, not merely nominally, but in reality, and then they may with a better grace tell us 'go and do likewise.' But it is absurd and inconsistent for foreigners to taunt us with holding slaves, whilst they retain so many millions in bondage themselves. And yet these are the men, who send foreign emissaries to America to advocate a measure that would disavow our social compact, and tear up our constitution by the roots. They are, however, mistaken indeed, if they imagine that their labors will be crowned with success. If any foreigner comes here and endeavors by ruffianly violence to disturb our peace, the good sense of the American people will put him down; and if any foreign government should be so foolish as to undertake a crusade against us on account of slavery, our fleets and armies will show them that no nation on earth shall dictate to the American people what laws or institutions they shall live under. Let it not however be imagined from these observations that he (the Recorder) was friendly to Slavery; on the contrary, he wished and hoped that it would be abolished, but without foreign interference, and only with the free will of the Slave-holding States, and in a gradually progressive and prudent manner, which, whilst it would rid us of an evil, will not inflict upon us a still greater misfortune.—N. Y. Jour. of Com.

### SLAVE CASE.

Friday evening application was made to Mr. Sheriff Huggford, for a writ of habeas corpus to take the body of a female slave, who was supposed to have arrived in a vessel from the South, and which was then lying in the stream. Mr. Huggford, who was engaged at the time, referred the applicant to C. D. Colledge, the newly appointed Sheriff. That gentleman promptly complied with the request, and proceeded, as in duty bound, to serve the writ. The negroes, who had been made acquainted with the affair, had assembled in a body upon the wharf when the Sheriff arrived. A boat was manned, and the officer with some others proceeded to the vessel. The female, who had retired to rest, was awakened and made acquainted with the nature of the writ—that it would procure her immediate freedom. But, to their astonishment, she refused to leave the vessel, or to place herself under their protection—stating in the true dialect, and with all the eloquence of the African, that she had a husband at home, and would rather return to him in slavery, than live in a strange land, free. The applicant for the writ finding that no persuasion would induce her to change her determination, left her to her fate.—Mercantile Journal.

Here we see the iniquity of the abolitionists in urging abstract principles to extremes. This woman is of competent age, both by nature and law, to act for herself in the premises and she prefers, to live a slave, rather than become a free woman in the North, and

desert her husband at the South. She has done wisely and done well. She is far happier in her present estate, than all the promised joys of freedom could possibly make her.

But look at another picture. Who will answer for the 'deep damnation' of the sin which separated—nay stole, a child, an infant in mind and in law, without the power of choosing between freedom and slavery under any circumstances, from its mother in the South, that she might be called free in the North? Who shall answer—not here only, but hereafter, for keeping the little affectionate girl—the little slave—brought here as a companion, rather than a servant, by Mrs. Slater—separate—at remote distance—from her deoting and distracted mother at New Orleans? Separate mother and child in the name of Freedom? What fanaticism is this!—Boston Transcript.

### SLAVERY.

#### DRS. COX AND HOBY IN ENGLAND.

We extract the following from the London Evangelical Magazine and Missionary Chronicle, for June, 1836, the organ of the London Missionary Society, and one of the most extensively circulated periodicals in Great Britain:—

'When this narrative [of the Deputation] fell into our hands, we turned at once, with a kind of instinctive anxiety, to the chapter which relates to the conduct of the Baptist Deputation at New York, when invited to take part in the proceedings of the Anti-Slavery Society. This anxiety arose from two causes; first, the very great excitement which we knew to have been created by the particular course pursued; and secondly, the deep interest which we take in all matters pertaining to the slave question, as it bears on the honor, integrity, and religious character of the great Christian community in the United States. We beg, then, to state, at once, that we are by no means satisfied with the defence which the deputation have made of their own line of policy. If they are convinced in their minds—and surely they must be—that the American Christians, and particularly their own denomination, are living in a frightful sin against God, it was their duty to enter into no compromise with that sin, and to make no conditions of abstinence from denouncing it in the same frank, open, and manly way in which they would have denounced it in their native country. If their so acting would indeed have prevented them from sharing the confidence of the American Baptists, it would have been a noble act of Christian heroism to have forfeited a confidence which could not be secured without merging the identity of their character upon a paramount question in Christian morals; and had the deputation returned to England under such circumstances, without effecting the objects of their mission, they would have been hailed with acclamation by every friend of liberty, while the American churches would have learnt a lesson never to be forgotten, that British Christians cannot consistently, with their obligations to the great master, make common cause with American professors of the Gospel in their slaveholding, or slave-defending propensities.

We do not admit for a moment that slavery in America, as far as Christians are concerned, is, or ever can be, a mere political question. It is just as little so in America as it was in England. We do not, indeed, hold the Christians in America responsible for the abolition of slavery. They may not be able to abolish it; but we do hold them responsible for two things; first, for an unequivocal protest against its dreadful iniquity; and secondly, for clearing their own hands of the accursed thing. The difference between America and England in the question of slavery, appears to us to be simply this: that in our country slavery has been, for many years past, the *sin chiefly of the world*, while in America it is the *sin as much of the church as of the world*. Here the faithful ministers of the cross have ever denounced it; there the great body of the evangelical men have either defended it, or kept silence on it. Here the Christian press—by which we mean that portion of it which has been under the direction of spiritual men—has called, as with one voice, for its abolition; there the same press has impugned and stigmatized the men who may be fairly regarded as the Granville Sharpes, the Wilberforces, and the Buxtons of the New World. In such a state of things, are the Christian pastors of England, when they land on American shores, to weaken the hands of the abolitionists, who have to contend as fiercely with the church as with the world? Are they to treat that as *politics* in America, which they would call *morals* in England? Are they to keep silence on the subject of slavery as the tacit condition of their speaking out on revivals and on Christian missions? Are they to purchase the applause of the timid, the irresolute, and the actually corrupt, by standing aloof from that persecuted, but noble band of men who call the sin of slavery by its proper name, and who demand its immediate abolition, as an equal infringement of the law of God, and of the principles of a Republic boasting more of its liberty than any other nation under the face of heaven? We say unhesitatingly, that English pastors will unpeakingly degrade themselves and violate principles which ought to be dearer to them than existence itself, if they will allow themselves to be placed in such an ominous position. Much as we approve of deputations to America, we do not think that any benefit they could confer would equal the sacrifice of great principles which would be involved, to the honor and integrity of our churches, in visits conducted upon the cowardly and unworthy principle of shutting the mouths of English pastors upon the crying sin of the American churches.

We have spoken our mind freely, though without any intention of giving offence to Drs. Cox and Hoby, than whom there are few men we more respect. We think they only erred in judgment in not attending the anti-slavery meeting at New York. It will not do to talk to us of prudence, when a great question in Christian morals is in jeopardy. The very letters of commendation which our friends, the deputation, received from Dr. Sprague and others, only confirm us in the conviction that they were on a wrong tack. They would not have been commended if they had been fearless in the cause of abolition. THE CHURCH in America is wrong to the heart's

CORE on the subject of slavery, and the EVANGELICAL PASTORS are the GREAT BULWARKS of an evil which can never be abolished till the weight of moral sentiment shall rise up and annihilate it.'

### SPIRIT OF FREEMEN.

[From the Greensburg (Pa.) Intelligencer.]

Pursuant to public notice a quarterly meeting of the Westmoreland county Anti-Slavery Society was held at Greensburg on Wednesday evening, Aug. 24, 1836.

The Society was called to order by one of the Vice Presidents, and opened by Dr. Allen, with prayer.

The Secretary stated that the Rev. James Estep, who had been requested on behalf of the Society to deliver an address, and had come to town for the purpose, was prevented on account of the following document being served on him by the Borough Constable.

Greensburg, 22d Aug. 1836.

Gentlemen—Having learned that you contemplate delivering a lecture in this place advocating the Fruits of Modern Abolitionism, we enclose you the proceedings of a numerous meeting\* of the citizens of this borough, held on the 17th inst. And we hope that when you see that a large majority of our population is opposed to the scheme of the abolitionists, and to the propagation of their notions here, and that any public attempt to do so will be attended with pernicious results; if you are a friend of order and religion you will abstain from a course which can only be productive of confusion and riot.

We make this request with the more confidence, as it is well known to you and to the whole community that there is neither a slaveholder nor an advocate of slavery in the county.

Signed J. Y. BARCLAY, Chief Burgess. JACOB WELTX, Asst. Burgess. JOHN KUHN, } JEHU TAYLOR, } W. M. KINNEY, } Burgessesses.

To DR. JAMES ESTEP.

The following resolutions having been discussed, were unanimously adopted.

Whereas: The officers of this borough have by the Constable, notified Dr. James Estep, not to lecture on abolition within the precincts of the borough. Therefore,

Resolved, That the Burgessesses may cover their real designs by giving their proceedings an official appearance, their request or order, we view to be wholly without authority of law, and therefore regard their movements in no other light than calculated to produce confusion and riot.

Resolved, That however desirous we may be to gratify the feelings of our fellow citizens, and to secure harmony and peace with all, yet, when it is proposed that we purchase such peace by surrendering an inalienable right, and especially, when the proposal is accompanied with 'cautions' and intimations, direct or indirect, of violence, if such proposal is not complied with—then, emphatically as *freemen*, estimating the value of freedom, as men and Christians, appreciating our obligations and duties to God and men, it becomes us, unshaken by fear, and unimpaired by persecution, to stand forth as a united front, to duty and to God, by a surrender of our rights.

Resolved, That as no Legislature can curtail the freedom of Speech or the Press without violating our National Constitution, so emphatically can no individual or individuals—therefore we regard all attempts to do this by violence or threats as an invasion of our rights, an open violation of the Constitution, and an act of usurpation and rebellion against the laws of this State, the good of society, and the government of God.

Resolved, That we recognize no other principles of Abolition as just and feasible, but those set forth in our Declaration of Independence, and supported by Mifflin, Franklin, Lafayette, Washington and Jefferson.

Resolved, As the sense of this Society, that it is the bounden duty of every good citizen in the United States to seek as far as in him lies, to procure the amendment of whatever in either the Constitution or Laws upholds the monstrous oppression of slavery and the domestic slave trade.

Resolved, That the lawless attempts made by the opponents of Free Discussion, to prevent it by threats and force, are themselves sufficient to establish the incoherency of the arguments of the friends of the Rights of Man.

As the subject of slavery has been and still is a cause of alarm to every reflecting citizen, and as the citizens of our common country are deeply interested in its effects,

Resolved, That the friends of peace and good order every where be requested to petition Congress to abolish slavery in the District of Columbia.

Resolved, That in order to expedite the anti-slavery cause, we will ever keep it unconnected with any political party, and maintain it upon moral and religious ground alone.

The resolutions having been adopted and the Constitution read, twenty-two members were added to the Society.

Resolved, That the proceedings of this meeting be published in all the newspapers of this borough, in the Pittsburgh Times, and all papers friendly to the cause of Human Rights.

THOMAS GEMMILL, } HENRY FULTON, } F. Presidents.

WM. BROWN, Secretary.

Note.—The President, Hon. John Lobingier, was prevented from attending, the court being in session.

\* Of which J. Y. Barclay, Esq., Chief Burgess, was President, and in the proceedings of which we are well assured, not one-fifth of the citizens of the borough 'qualified to vote,' participated.

The Michigan Anti-Slavery Convention is deferred until the 10th of November, to be held at ANN ARBOR. It is thought that this will be in season for the return of visitors from the east by water, before the closing of the navigation.

### THE VERMONT ANTI-SLAVERY SOCIETY.

Held its annual meeting on Wednesday last, at the new Free Church in this place. Delegates were present from the various parts of the State. The meeting was entertained by an eloquent address from Mr. Henry B. Stanton, an agent of the American Anti-Slavery Society. In the evening the meeting was addressed by several gentlemen who had never before spoken in public in favor of immediate emancipation. One gentleman said he was 'happy to have this opportunity to identify himself for the first time with the abolitionists, whose cause is the cause of heaven.' Another, Hon. Judge T. more than 70 years of age, declared himself a convert, though a young one, to the doctrine of abolition. Mr. Stanton also lectured on the following day and evening. At the close, a clergyman from abroad was requested to dismiss the meeting with prayer. He arose and spoke in substance as follows:

'I believe I am about one quarter converted to the cause of abolition. I have heretofore been opposed to the movements of the abolitionists. I have been prejudiced against them. But I thank God, that prejudice is beginning to be removed! I have formerly supported the Colonization Society, and taken an active part in its operations. But a ray of light has now burst in upon my mind. I am satisfied that the Colonization scheme is wrong! He then proceeded to speak of the motives the abolitionists had to excite them to persevere—it was the cause of humanity, of liberty, of justice, of God. And closed with an earnest prayer that he who 'rides upon the whirlwind, and directs the storm,' would speedily 'break the yoke of the oppressor, and let the oppressed go free.'—Montpelier Jour.

### GROANS!

Abolitionism in England.—In the London Patriot of August 10th, we find a series of resolutions adopted at a meeting of the Handsworth Anti-Slavery Society on the 3d of that month, the Rev. John Hammond in the chair. The third and last is as follows:

3. Resolved, That this meeting express their earnest desire that the London Missionary Society, and the Congregational Union for England and Wales, will take care not to admit any delegate from any of the American churches in future, but such as are known to be true and honest Abolitionists. This meeting also express their hopes that the Rev. Thomas Price will obtain extensive circulation for his valuable monthly publication on Slavery in America, and Slavery and the Slave Trade throughout the world.

This is a specimen of the arrogant and dictatorial spirit which is spreading among a portion of the churches in Great Britain. It is the legitimate fruit of George Thompson's labors.—N. Y. Observer.

### MORE GROANS!

Mr. Stanton is financial agent for the A. S. S. Some fifty or sixty others, we understand, are to be brought into the field, to make converts. But let no man's heart fail him. The final issue will be good. 'The Lord reigneth, and blessed be my Rock.' He knows in what ways it is right and best that we should suffer for our sins in relation to slavery, and he 'doth not afflict willingly, nor grieve the children of men.' We advise all our Christian friends to be calm and inoffensive—to keep their minds in a frame to view the subject impartially, without passion or prejudice—to hold themselves ready for correction, if erroneous, and to adhere to their principles, so far as they are correct, whatever amount of force may be brought to bear upon them, to induce them to swerve from their integrity. Let them enlist in no doubtful scheme, 'for he that doubteth, is condemned' if he do. There is enough to occupy them, which is unquestionably their duty, in advancing that kingdom which is 'righteousness, and peace, and joy in the Holy Ghost.'—Prayer and pains will accomplish every thing that it is desirable to do.—Christian Mirror.

### COMMUNICATIONS.

#### PRO-SLAVERY MEN'S IDEAS

Of Liberty and Free Discussion in Mansfield.

It is known to the public, that Mr. Charles C. Burleigh was to give an Anti-Slavery lecture at the Centre Meeting-house in Mansfield, on Monday, 10th October, by the unanimous consent of the Parish Committee, and that notice was accordingly given from the pulpit of the same Meeting-house, on the day previous, and at other places. It is also known, that a mob assembled, and took their stand in the gallery, and prevented Mr. Burleigh's lecturing, by the furious beating of drums, &c. But a Mr. Foster Bryant, lately from the State of New York, got up and delivered a lecture in favor of slavery, and against abolition, wherein he accused Mr. Burleigh of saying things at a previous lecture, in another town, which he never uttered, and promised Mr. Burleigh an opportunity to reply. After he had taken up as much time as Mr. Burleigh would have wanted, had he lectured, Mr. Burleigh attempted to reply, when the mob recommenced their furious beating upon their bass drum, small drum, and blowing the bugle horn, &c. so that he could not be heard. This is the pro-slavery party's idea of free discussion! I understand that Mr. Bryant says, as the abolitionists hold to liberty and free discussion, he had a right to come in and infringe upon the order of the meeting as he did. This is his idea of free discussion.

Southern idea of liberty is, slavery and lynch law. The idea of liberty, held by their friends and advocates here in the north, is thus to molest and break up abolition meetings, and prevent the people hearing the truth upon the subject of slavery. A man may talk and deliver a lecture in favor of slavery, unmolested, but he must not talk nor deliver a lecture against it, in favor of human rights and human freedom, but his voice must be drowned by the beat of drums and yells of a mob, here in the hitherto peaceful town of Mansfield. Liberty! how hast thou fallen!

able town of Mansfield. Liberty! how hast thou fallen!

Maj. Harrison B. Pratt, Post Master at Mansfield, was in the meeting-house at the time of the riot, and stated that the mob had a right to be there with their drums beating; that he himself had a right to march a band of music, or a file of soldiers, through the meeting-house, at the time of Mr. Burleigh's lecturing; and that there was no law to prevent it. This is his idea of liberty and law!

Mr. Wm. B. Bates, Town Clerk and Treasurer of Mansfield, was locked up in the belfry, with one or two others engaged in ringing and tolling the bell during the time, and has an idea that there is no law to 'punish this species of interference.' This is his idea of liberty, law, and free discussion.

Hon. Solomon Pratt, Chairman of the Selectmen, and, I believe, Justice of the Peace, came into the meeting-house at the time of the riot, and said he was informed there was a riot there, but he did not know of any; he said he saw no riot, and then directed his speech to the peaceable citizens sitting in their pews, who came to hear Mr. Burleigh's lecture, and directed them to disperse, and said nothing to the rioters. This is his idea of liberty, and how to quell a riot!

The shortest cut to make abolitionists.—At a meeting appointed for the delivery of an anti-slavery lecture, let Mr. Foster Bryant, or some other man equally qualified, arise up and deliver a tirade in favor of the 'sublime merits' of slavery, and against abolition. Let a mob come among the assembly with drums beating, but keeping silent during the pro-slavery lecture. Then, as soon as Mr. Burleigh, or any anti-slavery lecturer, for whom the meeting is appointed, gets up to speak, let the drums begin to beat most furiously to drown his voice. Let the chief magistrate of a town, (say the Chairman of Selectmen,) come into the meeting-house at the time, and say that he knows of no riot, although informed so, and then order the peaceable citizens, gentlemen and ladies, to disperse, and say nothing to the mob; then let the mob cheer him, as he hastily walks out, and leaves the place. This is the way they make abolitionists in Mansfield. It is thought the authors of this invention ought to have a patent, as they were never known to be made so fast, and of so good quality, and of so inflexible materials. The Mansfield Anti-Slavery Society, formed on that day, ought to give Mr. Bryant a vote of thanks for his lecture and management. It is understood that he had previously said, that he did not wish to hear Mr. Burleigh's lecture in Mansfield, for fear that the people would be for getting up an Anti-Slavery Society of some half dozen names, and he did not wish to have the town disgraced with a society of that description. So the pro-slavery party got up a mob to save the town from disgrace! Instead of half a dozen names to an anti-slavery society, we shall obtain nearly, if not quite THREE HUNDRED. Ought not Mr. Bryant to have a medal awarded him for his skill and management? S—s.

Mansfield, Oct. 26, 1836.

25 names have been obtained in Mansfield to the constitution of the Mansfield Anti-Slavery Society, and many more will be obtained. We shall have over 300. So much for mobocracy in Mansfield.

October 27.

In publishing the article relating to the riot in Mansfield, the Taunton Gazette made one important error. It reads as though Solomon Pratt, Esq., Chairman of the Selectmen, did his duty in commanding the rioters to disperse. The following is the fact: after the riot commenced, Hon. Solomon Pratt, first selectman, was standing within ten feet of the meeting-house, and was asked if it was not the duty of the selectmen to endeavor to quell the riot, and restore order. He replied: 'I have nothing to do about it—it is no concern of ours, &c. After the constable had endeavored to clear the gallery of the rioters, and after he had read the riot act, he went to Esq. Pratt, who was in his store a little distance, and showed him the 3d Section of the 129th chapter of the Revised Statutes, where the duty of the Selectmen among other officers is stated. He refused to read it, saying: 'I have nothing to do with your law—this meeting is not of my getting up. I have nothing to do about it.' He, however, followed the constable to the meeting-house, ascended the pulpit stairs, and made a speech, saying, 'he was informed there was a riot there, but he saw no riot—he knew of none.' He then accused a respectable citizen of making a false statement, who immediately denied its being true. Said he was opposed to slavery—that he disapproved of such a meeting—said he had been requested by Mr. Cobb (the constable) to command the assembly to disperse. Mr. Cobb said, 'not so, only the rioters.' Esq. Pratt said, 'when I have done, you may talk, or something like it. He then directed his face to the peaceable citizens in the main body of the meeting-house, sitting in their pews, who came to hear Mr. Burleigh's lecture, and requested them to disperse, and go home. He said nothing to the mob in particular. As soon as he had done, he walked out amid the cheers of the mob, who clapped their hands, huzzed, and beat upon their drums in token of approbation. The peaceable citizens thought themselves insulted, and did not one leave their seats. Esq. Pratt was not seen there any more that day to quell the mob. He appeared that day much excited, and said that the abolitionists had the privilege to have one lecture, and he thought that was enough to satisfy us. That is as much as to say: He and a few other 'gentlemen of property and standing,' our lords and masters and dictators, have wonderfully condescended to permit us, poor fellows, to have one lecture, at our request, unmolested, but we cannot have another such indulgence. We must hereafter be denied that privilege, and if we attempt to have a lecture without their leave, we must expect to be mobbed. AN EYE WITNESS.

(From the Friend of Man.)

## ANNUAL MEETING OF THE STATE SOCIETY.

The First Anniversary of the New York State Anti-Slavery Society convened at Utica on Wednesday, the 19th, 1836. About four hundred delegates appeared and took their seats in the Bleecker-st. church, at 10 o'clock, A. M.

The Thronos of Grace was addressed by the Rev. Caleb Green, of Stillwater. Dr. Hiram Corliss, Vice President, from Washington County, was called to the chair, to preside over the deliberations of the meeting, assisted by Col. Reuben Sleeper, Vice President, from Livingston County, and Samuel Lightbody, Vice President, from Oneida Co., and Wm. Green, Jr. Vice President, from New York. Select portions of Scripture were read by Rev. A. Savage.

Joshua Andrews of Genesee Co., P. V. Kellogg of Oneida Co. and R. G. Williams of New York, were appointed Secretaries.

The Executive Committee offered their Annual Report through Mr. Goodell. After listening with great interest and attention to the Report, which occupied nearly two hours, it was adopted. In moving its adoption, the Rev. Mr. Ludlow of New-York city, remarked—

In order to make a good abolitionist, sir, a man must be willing to do three things. One is, to lose his character; the other is, to lose his property; and the third is, to lose his life. The moment he gives them all up to God, God will break the arm that is lifted up against either. I have no doubt of the truth of it. Why, sir, I recollect a little more than two years ago, in the dead of night, at the midnight hour, when I had retired to rest with my little infant, then but six weeks old, and my wife very feeble, that the bell rang, and I went to the door to ascertain what it was. And the cry was, up and escape for your life, for the mob is upon you. And there, sir, in the dead hour of night, beyond midnight, I had to take my little infant, and as I have often thought, follow him who once fled with his little infant to Egypt, and had to run away from my own citadel, my own habitation. I had to fly to escape the recklessness of a ruthless mob. This you recollect well, sir. You remember it well, when the sanctuary of God was invaded, and my own house for worship was made a wreck by those who trampled upon human rights. And you recollect well, sir, that the whole city was in commotion. And I have no doubt that all those who are opposed to the friends of the slave thought that after the tremendous commotion, when our habitations were in ruins, our sanctuaries invaded, they all thought this tremendous earthquake would shake the very pillars of emancipation, and bring down the temple in ruins. But in a few days, after the dust had subsided, we looked around, and there it stood yet, glorious indeed. Sir, instead of taking any stone away either from the foundation or superstructure, it widened the foundation and elevated the superstructure most marvelously, and hundreds and thousands of abolitionists were made by this blessed mob!

Now, Sir, I keep my house yet, with the bumps on my door, and mean to keep them as long as I have my house. If you want to make a thoroughgoing abolitionist, you must just thump him with stones. Men try what virtue there is in grass, and we laugh at grass, and then they try what virtue there is in rocks, and we can stand rocks, and if abolitionists can stand rocks, why, they must be at least pretty firm in principle. I believe, sir, that the way to be a genuine abolitionist, is, to be perfectly willing to take joyfully the spoiling of his goods, knowing in himself, if he is a Christian, that he has in heaven a more enduring substance. The sacred cause of emancipation will be greatly advanced by the unhalloved efforts of its enemies to put it down. Every emancipationist ought to count the cost. When he comes to make a profession of his faith in this blessed cause, he ought to count the cost. Let him count it, and here take his life in his hand and his property, his reputation and all that is dear to him, and go forth in the blessed work of redeeming millions of his fellow men. Now, sir, it is about as much as a man's character is worth, to come to Utica, I suppose; but when I made a profession in Christ, sixteen years ago, I had to give up my character, I lost it then and left it with Christ. If any man will serve me, said Jesus Christ, him will my Father honor,—and that is enough honor for any one in the universe. I wish, then, every friend of emancipation would be willing to put his life, property and sacred honor, in this blessed cause, commit them entirely to Jesus Christ, who is the greatest emancipationist in the world. He declared to the universe, when he preached from the prophet Isaiah, that he came to open the prisons to them that are bound, and preach deliverance to the captive. Now, if we can only consent to commit all to the great patron of abolition, the blessed and most powerful and wise being in the universe, we shall have little trouble about this matter. We have, however, great cause for gratitude. I heard of your troubles last year, and of your triumph as well as your troubles, and I am not at all surprised to see such an audience assembled here on this occasion. I wish, Mr. Chairman, I really wish that every friend of the colored man would thus commit all to the cause.—What if he is mobbed, what if having come out for God and for humanity, his body is pierced with a bullet, the hole will be an outlet through which his soul can go to Him who hath said, 'He that saveth his life shall lose it, and he that loseth his life for my sake shall save it.' Yes, Mr. President, this is the spirit of abolitionists, and let no man think, let no body of men think, let no man in high places or low think that bullets are going to put down emancipation. Let no man think that gag-laws will do it. As it was in ancient times when the blood of the martyrs was the seed of the church, so it is now, the blood of the abolitionists is the salvation of the slave. I move therefore with all my heart, that that excellent report be printed and circulated.

## REMARKS OF GERHART SMITH.

The report of the Committee of Nomination having been presented and adopted, Gerrit Smith, Esq., of Peterboro', who was thereby elected President, remarked:

I thank you, sir, and I thank this Convention, for conferring this honor upon me. I appreciate the respect toward myself, and the kindness toward myself from which this act proceeded. And I esteem it no small honor, that has been conferred on me. It is an honor, and a great one, if from no other consideration than that the President of your Society must, from the fact of his official prominence, share largely in the perils that fall to the lot of abolitionists. And when we think, sir, of the source of their reproaches and perils, how wicked that source is, and when we think how they are engaged in the cause of humanity and righteousness, these reproaches and perils may well be counted noble. But, sir, great as this honor is, I wish to decline it. And I would not ask you to release me from it, without giving some reasons for my release. I will give them briefly. One of these reasons is, sir, that I have but just passed the age of a young man, and such an office is better suited to the dignity and experience of more years. Another reason vastly more important than this is the fact, that I am a young member of your society. Whilst many others, who are now present, were bearing the heat and burden of the day, and struggling in the beginning of this enterprise, (and the beginnings are more difficult than any

subsequent stage,) I was wasting my time in fruitless endeavors to reform another society, a society, sir, which I have been long led to fear is incapable of reformation. For, as the lawyers would say of every technical abuse, it cannot be reformed in its root or its branches, its main object or its incidents. Whilst you, sir, and your coadjutors were engaged in this noble enterprise, now before us, I was also wasting my time in carping at you, in finding fault with your measures. I do not now, sir, blame you for these measures. Like all the works of man, they are stamped with imperfection. The nearer we approach these measures and the more cordially we embrace them, the less fault we find with them, the less objection we see in them. Contrary to what we see in physical objects, the farther we keep away from them, the more they abound in faults and objections. But we know, sir, that these measures have been approved and blessed of God, and if we prosecute them faithfully, with honest heads and honest hearts, they will be crowned with triumph. I have another objection to accepting this honor. There are thirty miles between my home and this place, of pretty bad roads, and the President of your society should be one of its acting officers; he should live in the place where your Executive Committee principally reside, or near the place, that he may frequently meet with them, and counsel with them. I could very rarely meet with this Committee. I am greatly attached to my home. Since God in his righteousness has brought desolation to my home, I love it more than ever. The spot once trod by the feet of my children, is dearer to me than when they trod it. It is painful to me, sir, to leave my home; and to be faithful to the trust confided to me, if I were to accept this office, I should be obliged to be here every few weeks. You have fit persons, many fit persons, in this neighborhood for this office. Here is one, sir, I need go no farther than my friend, the President of Oneida Institute. We who were present last evening, and on whose ears he poured out 'thoughts that breathed and words that burned,' we who know how he has devoted himself with fidelity for many years, to the advancement of this cause, how he has spoken and written and prayed and toiled for the dumb, we know his competency for this post. If I were allowed to name a person for this place, I would name him.

## PREJUDICE.

Rev. Theodore S. Wright, of New-York, spoke on the following resolution:

Resolved, That the prejudice peculiar to our country, which subjects our colored brethren to a degrading distinction in our worshipping assemblies and schools, which withholds from them that kind and courteous treatment to which as well as other citizens, they have a right, at public houses, on board steamboats, in stages, and in places of public concourse, is the very spirit of slavery, is nefarious and wicked, and should be practically reprobated and discontinued.

Mr. President, with much feeling do I rise to address the Society on this resolution, and I should hardly have been induced to have done it, had I not been requested. I confess I am personally interested in this resolution. But, were it not for the fact that none can feel the lash but those who have it put upon them; that none know where the chain galls but those who wear it, I would not address you.

This is serious business, sir. The prejudice which exists against the colored man, the free-man, is like the atmosphere, every where felt by him. It is true that in these United States, and in this state, there are men, like myself, colored with a skin like my own, who are not subjected to the lash; who are not liable to have their wives and infants torn from them; from whose hands the Bible is not taken. It is true that we may walk abroad; we may enjoy our domestic comforts, our families; retire to the closet; visit the sanctuary, and may be permitted to urge on our children and our neighbors in well doing. But, sir, still we are slaves—every where we feel the chain galling us. It is by this prejudice which the resolution condemns; the spirit of slavery; the law which has been enacted here, by a corrupt public sentiment, through the influence of slavery, which treats moral agents different from the rule of God, which treats them irrespective of their morals or intellectual cultivation. This spirit is withering all our hopes, and oftentimes causes the colored parent, as he looks upon his child, to wish he had never been born. Often is the heart of the colored mother, as she presses her child to her bosom, filled with sorrow to think that, by reason of this prejudice, it is cut off from all hopes of usefulness in this land. Sir, this prejudice is wicked.

If the nation and church understood this matter, I would not say a word on this question; I would not speak a word about that killing influence that destroys the colored man's reputation. This influence cuts us off from every thing; it follows us up from childhood to manhood; it excludes us from all stations of profit, usefulness and honor; takes away from us all motives for pressing forward in enterprises, useful and important to the world and to ourselves.

In the first place, it cuts us off from the advantages of the mechanic arts almost entirely. A colored man can hardly learn a trade, and if he does, it is difficult for him to find any one who will employ him to work at that trade, in any part of the state. In most of our large cities, there are associations of mechanics, who legislate out of their society colored men. And in many cases, where our young men have learned trades, they have had to come down to low employments, for want of encouragement in those trades.

It must be a matter of rejoicing to know that in this place, many colored fathers and mothers have the privileges of education. It must be a matter of rejoicing, that in this vicinity colored parents can have their children trained up in schools. At present, we find the colleges barred against us.

I will say nothing about the inconvenience which I have experienced myself, and which every man of color experiences, though made in the image of God. I will say nothing about the inconvenience we find in travelling; how we are frowned upon and despised. No matter how we may demean ourselves, we find embarrassments every where.

But, sir, this prejudice goes farther. It debars men from heaven. While, sir, this slavery cuts off the colored portion of the community from religious privileges, men are made infidels. What, they demand, is your Christianity? How do you regard your brethren? How do you treat them at the Lord's table? Where is your consistency in talking about the heathen; traversing the ocean to circulate the Bible every where, while you frown upon them at your door? These things meet us, and weigh down our spirits.

And, sir, the constitution of society, moulded by this prejudice, destroys souls. I have known extensively, that in revivals which have been blessed and enjoyed, in this part of the country, the colored population were overlooked. I recollect an instance. The Lord God was pouring out His Spirit. He was entering every house, and sinners were converted. I asked, Where is the colored man? where is my brother? where is my sister? who is feeling for him and her? who is weeping for them? who is endeavoring to pull them out of the fire? No reply was made. I was asked to go around with one of the elders, and visit them. We went, and they humbled themselves. The church commenced efficient efforts, and God blessed them as soon as they began to act for these people, as though they had souls.

And, sir, the manner in which our churches are regulated destroys souls. Whilst the church is thrown open to every body, and one says, come, come in and share the blessings of the sanctuary, this is the gate to heaven—he says to the colored man, be careful where you take your stand. I know an efficient church in this State, where a respectable colored man went to the house of God, and was going to take a seat in the gallery, and one of the officers contended with him, and said—'you cannot go there, sir.'

In one place the people had come together to the house of the Lord. The sermon was about to be preached—the emblems were about to be administered—and all at once the persons who managed the church, thought the value of their pews would be diminished, if the colored people sat in them. They objected to their sitting there, and the colored people left and went into the gallery, and that too when they were thinking of soon handling the memorials of the broken body and shed blood of the Savior! And, sir, this prejudice follows the colored man every where, and depresses his spirits.

Thanks be to God, there is a buoyant principle that elevates the poor down-trodden colored man above all this.—It is that there is society which regards man according to his worth; it is the fact, that when he looks up to Heaven, he knows that God treats him like a man. He knows that there Jesus looks upon him in love, if he only loves him; that God treats him as a moral agent, irrespective of caste, or the circumstances in which he may be placed. Amid the embarrassments which he has to meet, and the scorn and contempt that is heaped upon him, he is cheered by the hope that he will soon be disenthralled, and soon, like a bird let forth from his cage, wing his flight to Jesus, where he can be happy, and may look down with pity upon the man who despises the poor slave for being what God made him, and the man who despises him, because he is identified with the poor slave. Blessed be God for the principles of the Gospel. Were it not for these, and for the fact that a better day is dawning, I would not wish to live. Blessed be God for the anti-slavery movement. Blessed be God that there is a war waging with slavery, that the granite rock is about to be rolled from its base. But as long as the colored man is looked upon as an inferior caste, so long will they disregard his cries, his groans, his shrieks.

I rejoice, sir, in this Society; and I deem the day when I joined this Society, as one of the proudest days of my life. And I know I can die better, in more peace, to-day, to know that there are men who will plead the cause of my children.

Let me, through you, sir, request this delegation, to take hold of this subject. This will silence the slaveholder, when he says, where is your love for the slave? Where is your love for the colored man who is crushed at your feet? Talking to us about emancipating our slaves when you are enslaving them by your feelings, and doing more violence to them by your prejudice, than we are to the slaves by our treatment! They call on us to evince our love for the slave, by treating man as man, the colored man as a man, according to his worth.

## FEMALE INFLUENCE.

Rev. Mr. Ludlow moved the following resolution:

Resolved, That we welcome as most important and powerful coadjutors in the glorious cause of emancipation, the females of our country.

It is thought, Mr. President, said Mr. L., that our society is made for ladies and children, and that it is fit only for them. You know, Mr. President, that this is the declaration of infidelity against christianity, always. The reason infidels give why they should not bow in submission to the cross of Christ is, that it is only fit for women and children. But, sir, God has chosen his church, as we know, in this world, and means to people heaven eventually very much from this class of earth's population. But there is a particular reason, Mr. President, why I wish to urge this resolution this afternoon. I believe that the females in our community are to be our most powerful coadjutors. This work is not to be done in a moment. We wish it to be done instantly, but we have no reason to expect, judging from the history of Wilberforce and his coadjutors, that the work of emancipation will immediately be effected in our land. It will probably be left to another generation, as it was to those who succeeded the friends of Emancipation that first started it in England, to witness the glorious triumph of the blessed cause, over all its enemies. Now, sir, we are to carry on this work hereafter, in the next generation, and we are to qualify the next generation to hail the blessed perfection of the work which we have begun. Mothers, the females of our country, they are the sources of influence. Only let me have abolition in the nursery, and the next generation will be abolitionists. The little ones which shall be born, in a few years, will drink in abolition with the very food that forms their bodies, flesh and bones. Yes, sir, we want the assistance of females. We believe we have a lodgement for the cause of abolition in the tender hearts of our mothers and sisters. If we can only bring all the females of our land to be genuine abolitionists, the next generation will rise up in the spirit of universal emancipation. Abolitionists must be made in the nursery. I told you of a little infant, who, on the memorable night of the mob in New York, fled with its mother to avoid the ruthless hands of those assassins. She was then but six weeks old, but the same hands that broke down her father's house, and drove her mother out in the dead of night, made her an abolitionist, and she lived long enough to lip, 'Abolition, I abolition,' and then bowed her head and died, and went where no mobs can abuse her, and went beyond the reach of slavery too, I bless God. Now let every female in our land become a genuine abolitionist, and let her teach her little infant to lip with its earliest lispsings, 'I abolition,' and you will not find a man in the next generation, that will dare to oppose them.

I wish with all my heart, sir, that we could have the whole female population of our land engaged in this blessed cause. We know, Mr. President, that the man is made in the nursery. We know it, and we acknowledge it in all the speeches that are made at this day in our Sabbath School and Infant School Associations, and if you will give me the first years of the childhood of our next generation, I will give you a set of abolitionists that will not be afraid of mobs. No, sir, there will be no mob, because there will be none to make a mob. We hail them and we do it with delight, we hail the females of our land as coadjutors in this blessed work of benevolence. They are the ones to be abolitionists. A female not an abolitionist? If my wife were not an abolitionist, I could not love her. A female not an abolitionist! What! Can she hear of the sorrows of the little infant that is crushed beneath the hand of the oppressor? Shall I go to a mother and tell her of an infant sold to the slaveholder, pound by pound from its cradle, as I can do? Shall I tell her of another mother who took her three children one by one, and assassinated them when she found they were to be sold into distant slavery? Shall I tell the mother of the Northern States of the poor wife that was sold far off into hopeless captivity from her husband, and shall not all the feelings of a mother and a wife rise up to vindicate the cause of emancipation? I can tell her all this, and it is all true. It is every day work at the South to separate the mother from her infant, the wife from her husband, and send them off into distant and hopeless separation. A missionary relates this fact. There was a man who had two slaves, one was a woman who had nine children. Her husband was wronged to another owner. He made up his mind to dispose of the mother and her nine children. The missionary went down to the edge of the water where the shipping of the poor slaves was to take place, to witness the scene of agony. The father, he who had been united to his wife for about forty years, took each one by the hands and says, my child, be faithful to your master. He was a pious man, and invoked the blessing of God upon his children. But when he came to take his final departure from the wife of his bosom, the mother of his children, he stood motionless for a while, as a statue, unable to speak. The blood mounted up into his face, and presently he fell to the ground with the blood bursting from his eyes, and ears, and nostrils, and almost expired, and his wife was carried off from him forever.

And is there a woman that will not be an abolitionist? A woman not an abolitionist! No. This truth hath a lodgement in the heart of every female that understands it, and deserves the name of a mother and a wife. Yes, Mr. President, we do hail these blessed coadjutors. A woman! Why, sir, whilst the thunders of a Garrison were rocking this land, and agitating it, almost all its population were as hard as the rocks—the granite rocks that keep its foundation. But when the melting notes of a Mrs. Child began to move upon the minds of the people, like the voice of mercy from Calvary, all the population that heard it seemed to melt as if by the magic touch of the finger of an angel of mercy. We want women in this work. One Mrs. Child has done more to wake up the people to effort in this cause of God and humanity, than all the men that went before her in this country. Let any one read the works of this Mrs. Child: let her read the letter of Angelina E. Grimké to the southern ladies, that hath immortalized her. We are not ashamed, sir, to have it said that the ladies are with us, it is the cause of God, and it is no wonder that women should be with us—

'Not she with traitorous lips, her Saviour stung,  
Not she denied him with unholo tongue;  
She, when apostles shrunk, could danger brave;  
Last at his cross and earliest at his grave.'

We want ladies in our societies; such ladies as laughed at the mob in Boston, and triumphed over them. We want ladies, ladies! They should, by their kindness, their gentleness, their ardor, mould the rising generation, and soften the spirits of the rising generation. Oh, Mr. President, we can all recollect the influence of a mother's soft hand. There is not a man here to-day probably, but that can look back to the years of his childhood, and remember that it was his mother's soft hand laid upon his head supplicating the blessing of God upon it, that shaped his destinies for time and eternity. We do bless God that ladies are in this house to-day, engaged in this cause, and let them wherever they go exert their influence: at home, abroad, and, in a little while, you will perceive the most benign and blessed results. Let infidels scoff, let the wicked triumph because ladies join us, it is the same argument that infidels use against the church of Jesus Christ. I move therefore, sir, with all my heart, that we welcome as most important and powerful coadjutors in the glorious cause of emancipation, the females of our country.

## LETTER OF JUDGE JAY.

Bedford, 26th Sept. 1836.

REV. SIR,—In my letter to you last November accepting the office of President of the New York Anti-Slavery Society, I remarked, 'the distance of my residence from the place in which the business of the Society is to be conducted, will render my office nearly nominal, and I should therefore decline it, were it not for the efforts now making to frighten American citizens into the surrender of their dearest and most undoubted rights. Under existing circumstances, my duty both as a Christian and a republican, in my opinion, requires me to avoid even the appearance of shrinking from the maintenance of those rights, and I therefore cheerfully accept the place with which it has pleased the Convention to honor me.'

Believing that my motives will not now be liable to misconception, I beg the favor of you, sir, to submit this my resignation of the office to the Society, at its approaching anniversary. It seems to me to be a good general rule that no one should hold an office, the duties of which he is unable to discharge, and I feel too deep an interest in the welfare of the Society, willingly to deprive it of the services it may derive from an efficient President.

On retiring from the chair, I will take the liberty of making a few remarks on the character of the struggle in which we are engaged. We commenced the present struggle to obtain the freedom of the slave—we are compelled to continue it to preserve our own. We are now contending, not so much with the slaveholders of the South about human rights, as with the political and commercial aristocracy of the North, for the liberty of speech, of the press, and of conscience. Our politicians are selling our constitution and laws for southern votes—our great capitalists are speculating, not merely in lands and banks, but also in the liberties of the people. We are called to contemplate a spectacle, never, I believe before witnessed—the wealthy portion of the community, striving to introduce anarchy and violence on a calculation of profit, making merchandise of peace and good order! In Boston, we have seen the editor of a newspaper led through the streets with a halter, by gentlemen of property and standing. The New York mobs were excited not by the humble penny-press, but by the malignant falsehoods and insurrectionary appeals of certain commercial journals. Rich and honorable men in Cincinnati have recently, at a public meeting, proclaimed Lynch law, and through their influence a printing press devoted to freedom has been destroyed, and the whole affair we are coolly and most truly told, was a business transaction.

The rioters in Utica, who insulted the Common Council, and bid defiance to its authority, and who forcibly dispersed a meeting of peaceable and religious men, voted themselves to be 'good and reputable citizens!' Until lately, it was supposed that the political influence of wealth was conservative, and that the rich would array themselves on the side of law and order, for their own security. It is, however, a fact no less wonderful than melancholy, that the Jacobins of the present day, are to be found among the rich and powerful, and that our penal laws seem made only for the poor and despised. Journeymen mechanics are indicted and punished for violations of law utterly insignificant in their character and tendency compared with the outrages committed last year at Utica. Yet the first Judge of Oneida, one of the perpetrators of those outrages, remains on the bench, another gentleman, distinguished by his violence on that occasion, has been elevated to the place of Attorney General of the State of New York, in which capacity he will no doubt be ready to assist, when required, in prosecutions against Trades Unions.

It cannot be, it is not in human nature, that judges, and lawyers, and rich merchants, will not enjoy the exclusive privilege of trampling upon the laws. These men are sowing the wind, and they will reap the whirlwind. They may see the

buildings of their harvest in the recent assaults on the Holland Land Company. When the tempest of anarchy they are now raising, shall sweep over the land, it will not be the humble abolitionist, but the lofty possessor of power and fortune, who will first be levelled by the blast.

The dangers which now threaten the tranquility of society, the security of property, and the continuance of freedom, unite in calling upon abolitionists to put forth all their energies in extending the knowledge and influence of their truly conservative principles. Founded as their Anti-Slavery Societies are, upon the great precepts of Christianity, occupied in explaining and inculcating the rights of man, acknowledging the obligations of human laws in all cases not contravening the injunctions of the Supreme Lawgiver, and amid insult and outrage, avenging not themselves, but committing their cause to Him who judgeth righteously, they present an example and exert an influence well calculated to counteract the venal and disorganizing spirit which is striving to propitiate the Demon of Slavery, by sacrificing on his altar, the liberties of the North.

The obligations of religion and patriotism; the duties we owe ourselves, our children, the cause of freedom and the cause of humanity, all require us to be faithful to our principles, to persevere in our exertions, and to surrender our rights only with our breath.

Duties are ours, and consequences are God's; and while we discharge the first, we may be confident that the latter will be entirely consistent with our true welfare.

With the best wishes for the usefulness of the Society and the happiness of its members, I have the honor to be, Rev. Sir, Your very ob't. serv't.

WILLIAM JAY.

THE REV. OLIVER WETMORE.

## RESOLVES.

Among the numerous resolutions adopted were the following:

Resolved, That since slavery is a rude and presumptuous invasion of the prerogatives of Jehovah, who has expressly declared, 'All souls are mine,' its abolition demands the moral energies of the Christian World.

Resolved, That we should prove ourselves unworthy of every claim to the character of philanthropists, if, with our views of slavery, we should terminate or remit our efforts in the cause of immediate emancipation.

Resolved, That agents of this, or of the Parent Society, or both, ought to be employed, without unnecessary delay, in every county of this State, to visit every township, and school district in regular succession, to circulate our publications—to converse with individuals—to lecture as opportunity offers—to circulate petitions—to organize auxiliaries—and thus carry the knowledge of our principles, and the adoption of our measures into every portion of the State, and that, with the blessing of God, we will sustain the State Society in the prosecution of this work, until it shall be fully accomplished.

Resolved, That, in the opinion of this Meeting, Ten Thousand Dollars should be raised for the use of this Society, for the coming year, and that the members of this Meeting be now invited to give their pledges as individuals or for their respective local societies for this purpose.

Resolved, That the friends of the colored people deem it their duty to use their influence to procure places, and encourage colored youth to learn trades, and help them into honorable employments.

Resolved, That the prejudice which excludes colored youth from the advantages of our Colleges and Literary Institutions, is unchristian, inhuman, and cruel; and demands the unqualified reprobation of every friend of education and philanthropy.

Resolved, That while as abolitionists, we disavow all connection with party politics; yet, feeling it our duty to exercise the elective franchise, we deeply regret the disposition of our fellow citizens to elevate to office, men, who openly sacrifice the rights of northern freemen to southern slavery.

Resolved, That we most cordially sympathize with our brethren, Birney, Nelson, Lovejoy, and others, who have been called to learn by experience, how to feel for 'them that are in bonds as bound with them,' and we would offer sincere thanks to our great Protector, that though cast down they are not destroyed.

Resolved, That it be recommended to religious communities to memorialize their southern brethren, who hold their fellow men in bondage, remonstrating with them, in the spirit of Christian love, and urging them to the duty of letting the oppressed go free.

Resolved, That we detest and abhor as the most nefarious of traffics, the internal slave trade, which is now carried on between the States, attended as it is, with most of the cruelties of the African slave trade, by which more than ONE HUNDRED THOUSAND annually are torn from their homes, and driven like beasts to a southern market; and that it is the duty of every freeman in this nation to lift his voice against it, and cease not to petition Congress to put forth the same arm to stop this nefarious traffic, which crushed the African slave trade.

Resolved, That, as a member of His family, who is the Father of us all, every sufferer, and most of all the slave, has a strong claim on every man, for his warm sympathies, and prompt and strenuous aid.

Resolved, That the doctrines so often advanced in justification of slavery, that what is abstractly wrong is practically right, involves violence to human nature, contradiction to God, and the subversion of the standard and the disruption of the bonds of a pure morality.

Whereas, it was principally by the influence of Christianity, that the slave trade both in England and America, and recently slavery itself in the British West Indies, were abolished, and as it is by the same influence, that we can reasonably hope for its abolition in this country, therefore,

Resolved, That the high and decided stand, which the Christians of Great Britain have taken on this subject, and the disinterested and persevering efforts, which they are using for the abolition of slavery throughout the world, are very grateful to our feelings, and should meet a hearty response in the bosom of every Christian in the United States.

Resolved, That the friends of human nature have a right confidently to expect from the christian pulpit, a hearty and earnest advocacy of universal and immediate emancipation.

Resolved, That the present pressing crisis of the anti-slavery cause in this country calls loudly for a more extensive circulation of anti-slavery publications, and that it is therefore the duty of abolitionists, personally, to make immediate and vigorous efforts to get at least one anti-slavery periodical into every family in the land.

Resolved, That the people of this State ought to petition their next Legislature to memorialize the national Congress in its legislative capacity, to abolish slavery in the District of Columbia, and the internal slave trade now carried on in that District, and between the several States.

Whereas—His Excellency, the Governor of this State, in his last annual message to the legislature of the same, thought proper to repeat the common place accusation of our opponents, of that period, accusing Abolitionists of sedition and insurrectionary conduct, and whereas the Hon. Senate and House of Assembly in a preamble and resolutions adopted by them, saw fit fully to sanction the sentiments and statements of said message:

And whereas, in his said Message, His Excellency the Governor asserted it to be within the rightful and constitutional prerogatives of the Legislature of this State, to enact penal laws prohibiting the circulation and publication of Anti-Slavery efforts, declaring that 'without the power to pass such laws, the States would not possess all the necessary means for preserving their external relations of peace among themselves,' and only retained from recommending their enactment, because it was alleged that abolition was on the decline:

And whereas, the said Senate and House of Assembly, in said preamble and resolutions, have fully sanctioned and adopted this sentiment: Therefore,

Resolved, That since Abolitionism is not on the decline, but on the advance, in this State, it becomes the duty of Abolitionists, as well as of the people at large, to examine the subject, and meet the crisis it presents.

Resolved, That abolitionists not only as citizens and as innocent men, but as persons accused of crime, whether innocent or guilty, are entitled to be heard in self-defense, before the Legislature of this State, and be held innocent until their guilt can be made to appear.

Resolved, That it is the duty of abolitionists, and of all the friends of freedom and equal rights in this State, to petition the State Legislature to give the abolitionists a full hearing in the premises, and extend to them such redress as truth and justice may be found to demand.

Resolved, That justice to the rights of a slandered and innocent class of citizens, a regard to the fundamental principles of human rights, a prudent regard for the public welfare, and for the freedom and independence of the non-slaveholding States, unitedly forbid the existence of any species of legislative action against abolitionists.

Resolved, That we regard the legislative resolutions of the Hon. Senate and House of Assembly, of this State, against abolitionists, as an unconstitutional assumption of judicial power, yet exercised in a manner contrary to, and subversive of, all regular judicial proceedings, possessing all the essential features of an *ex post facto* law, substituting the unlimited infliction of public odium and proscription upon persons unconvicted of crime, for the definite and limited punishment awarded by law and executed by the public officers, and therefore, far more injurious to their victims and dangerous to the liberties of the people, than any penal enactments, however unjust and despotic.

CHANGE IN UTICA. The Friend of Man, after giving an account of the proceedings at Utica, says:

"And now, if our distant readers, either at the East or South, would wish to know where the chivalrous gentlemen of wealth and political influence, who, a year ago, were so busily engaged in fomenting mobs to prevent the organization of this same society, and why we have no account of their similar operations to record, this year, we will tell them all we know about it. Some of the same party, and not a few of their friends, are now cap in hand, bowing and scraping to every prominent abolitionist they can contrive to meet, and making fine apologies, professions of regard, and pretensions of having headed the mob in order to prevent one! And why is all this? An election is pending, and he who wishes a seat in Congress, must now ask leave of abolitionists. One prominent would-be-candidate, who is understood to have lost his nomination because the caucus feared the loss of abolition votes, sent in a written document on the subject, which he wished to have read in the anti-slavery meeting. The very men who put their feet upon the necks of abolitionists, last year, to crush them, are now seeking to mount upon their backs, and ride on them into office!"

[From the Philadelphia National Enquirer.]

### CIRCULAR.

To the Friends of Immediate Emancipation in the State of Pennsylvania.

In the progress of our just and righteous cause towards the redemption of our country from the iniquitous system of Slavery, the period, we believe, has arrived when the friends of equal rights throughout the State should awake from the apathy, and which they have so long slumbered, and prepare for renewed and more vigorous exertions. Hitherto, our labors have been divided, our efforts weakened, and our energies repressed, for want of co-operation and an efficient organization. Our opponents, though numerous, are the principles of civil and religious liberty, as are deeply rooted in the hearts of our countrymen, as the foundations of their native mountains are imbedded in the earth, have, for selfish purposes, represented Pennsylvania as possessing no sympathy for the condemned slave, and no generous advocates. Fellow Citizens, shall we continue to meet this fact, reach upon our patriotism? Have we, indeed, no feelings of compassion for the captive?—no aid or encouragement for those who are mutually contending for his rights? Shall we remain inactive until this moral warfare shall have been decided, recede to our faith, and degraded in the estimation of the honest and conscientious? Or rather, shall we not proclaim to friend and foe, in a voice that may not be misunderstood, that the principles which actuated our fathers in 1780, have still a dwelling place in the bosoms of their descendants,—that Slavery, in every form, is everywhere, is abhorrent to our feelings; at variance with our convictions of truth and justice; and that we shall not hesitate to use all lawful and honorable means for its complete and final destruction?

If we were disposed to forget the claims of oppressed humanity, self-preservation alone would arouse us to action. Do we value the inherent liberty of our nature, bestowed upon us by a beneficent Providence, and guaranteed by the laws of the land? Do we cherish and wish to perpetuate the freedom of speech and of the press? Do we desire to see the Constitution of our country preserved inviolate?—Citizens of each state entitled to all the privileges and immunities of citizens in the several states? Then must we remember those who are in bonds as bound with them. In the present crisis, our cause is identified with theirs. The moment we cease to advocate their claims to life, liberty, and the pursuit of happiness, we endanger our own. Can we then hesitate on the course we ought to pursue? Urged by a sense of duty; by the calls of suffering millions; by all we hold dear on earth and sacred in Heaven, let us prepare for fresh and energetic action. Come from the crowded city, the obscure hamlet; from the shop of the artisan, the labor of the field; come from the various useful employments of civilized life, and let us unite as one band, in a State Society, for the overthrow of this mighty evil. Societies already organized on the principle that all men are born free and equal, and consequently entitled to freedom and rational equality now, will send delegates. Where these do not exist, let us who entertain our sentiments and are willing to co-operate, meet and appoint them. Our friends from other States will be with us; the spirit of love, trust, will accompany us, and characterize our proceedings, so that our influence may be felt in every section of this our beloved country.

William A. Garrigue, Lewis C. Gunn, William H. Scott, Charles C. Jackson, Robert Biddle, E. Hopper, Thomas Eastman, William D. Parrish, Charles Wise, James Mott, Benjamin Lundy, William Harnett, Daniel Neill, Jr., Edward M. Davis, Daniel Neill, John Robertson, Isaac Parrish, A. B. Shipley, Benjamin S. Jones, Samuel Jenkins, David Lees, George Luther, William J. Jackson, John N. Jack, Robert M. Clark, Edward Needles, John Mack, Ezekiel Jackson, Alan W. Corson, George Corson, Jesse Williams, Hiram Corson, Charles Foulke, C. S. Merrill, George Greaves, Alfred Greaves, Charles Greaves, Daniel Rhoads, Joseph Fossell, Samuel Fossell, Henry B. Fossell, David Jones, Charles Walker, Alfred Woodward, William Jacoby, J. S. Longshore, John Bowers, Fred. A. Hinton, Samuel C. Hunkins, James N. Gloucester, John C. Bowers, George W. Hopewell, William Jeffries, Robert Douglass, Jr., W. B. Tappan.

S. H. Gloucester, John P. Burr, James Forten, sen., James Forten, jr., George M. Alsop, George B. Forten, Paul J. Field, S. Root, Joseph Wayne, Wilson Marshall, Henry Merhoun, John Ross, Seth Salmarsch, Eli Dillin, John Longstreth, John H. Cavender, Samuel Townsend, M. Attmore, Allen Smith, Wm. L. Suckney, Peter A. Jones, Ralph Smith, James M'Clung, Elwood Smith, James Stott, James Lenox, Joshua Thorp, Ignatius Brooke, Thomas Lanyon, George Crist, Cyrus Burroughs, John Proctor, Thomas Darcey, Joseph Saunders, Abraham Williams, Jeremiah Shad, James Gregg, Anthony Deardeff, Isaac Tudor, Lewis Harry, Ezra Comly, Henry Bittiger, Abraham Brown, Wm. Wright, Israel P. Wright, Lewis Grist, Wm. Taughnabugh, Uriah Griest, Hiram C. Metcalf, Oliver Garretson, Joseph Wierman, Abel Walker, William Gardner, Caleb Beales, George Deardeff, Joel Hendricks, Jesse Russell, James M'Allister, Josiah Benner, Adam Wert, Wm. Young, Thaddeus Stevens, H. Dinnwiddie, Robert W. Middleton, Samuel S. M'Creary, John Heck, J. Schuck, Dr. Julius Le Moine, Samuel Hazlett, Isaac Oakford, George Tagg, Thomas Simpson, Jacob Wise, J. W. Wilson, James Wood, William Moret, Isaac Harding, Henry Grew, Junius C. Merel, Samuel Wehrly, Stephen E. Merrihew, Wm. F. Rackliff, Lewis Thompson, Nathan Thorne, H. B. Pierson, William Clarke, James K. Webb, George Wells, T. E. Chapman, William Griffith, Isaac Walton, John Yerkes, John Jones, Jr., George Grigg, Joshua Coffin, James Ferguson, James Smith, John Campbell, Caleb Clotier, Joseph Evans, William C. Betts, George Frazer, James Rhoads, George Sellers, John Sellers, Jr., Samuel Sellers, Jr., Joseph Graham, El Hamilton, Samuel Hadley, Thomas Hamilton, Jonathan Lamborn, John Hamilton, Charles Hamilton, Jonathan Lamborn, Jr., Joseph Wiley, Benjamin Yearsley, William Perdue, Benjamin Taylor, William Stedman, Abraham Vernon, James Williams, Joshua Fulton, Andrew Moore, Joseph Fulton, George Fogle, David H. Fogle, Henry Meccord, Jeremiah Moore, Joseph Brinton, Joseph Hollis, Joseph M. Thompson, Samuel Brinton, Sylvester H. Williams, Lewis Moore, Samuel L. Rakestraw, Jacob Reiff, John Wise, Peter Harper, Samuel Walter, William Whitman, Isaac Wells, Hughes Wells, Chrisman Wells, Jesse Wilson, John E. Irvin, Cyrus R. Irvin, Thomas Lewis, William Hughes, Henry Willis, P. A. Dalromandie, James Nourse, F. E. Longshore, Preston Eyre, Isaac Eyre, Jr., John Buckman, jr., Joshua Duncan, Joseph Janney, David B. Taylor, Joseph Yardley, David Heston, Andrew Hartman, Henry H. Grove, George Gilbert, Benjamin Harris, S. Withrow, M. Garrigue, Thomas Shipley, William Marriott, James K. Millman, Thomas Tucker, William Dorsey, Simon Dorsey, Thomas Severi, James F. Carter, G. Dillwyn Jones, James Truman, James Bond, Thomas Alsop, Andrew Mitchell, Cyrus Burrows, James McCrummell, Benjamin C. Bacon, William Bailey, John R. Sleeper, James Needham, William Vankirk, James McCadden, James H. Patton, George R. Scott, Rev. James Sloan, Robert Sloan, Wm. Matthews, James Ely, Abraham Riset.

The signatures to the circular now published, embrace the names of citizens of the following counties, viz.: Delaware, Chester, Philadelphia, Montgomery, Bucks, Lancaster, York, Adams, Berks, Washington, Westmoreland and Beaver. A few scattering names, from several other counties, are also among them. Other returns are expected, which will swell the number considerably.

Address of the Rev. Geo. Storrs.—Letters and papers for the Rev. Geo. Storrs, late of New Hampshire, agent of the American Anti-Slavery Society, should be addressed to him at Utica, N. Y.

## BOSTON.

SATURDAY, NOVEMBER 5, 1836.

### STIRRING APPEAL.

Not less than seventy Agents have lately been engaged, and are shortly to go forth, in the anti-slavery cause—some 'during the war,' and others for a definite period of action. It is to this devoted band, that the following stirring appeal is addressed by the gifted authors of 'RIGHT AND WRONG IN BOSTON,' Mrs. M. W. CHAPMAN. Let it ring through the land. So, O Liberty, be thou ever victorious!

TO THE SEVENTY ABOLITIONISTS WHO ARE ABOUT TO BECOME PUBLIC ADVOCATES OF THE CAUSE OF HUMAN RIGHTS.

'For the God-given mandate, *Work thou in well doing*, lies mysteriously written, in prophetic characters, in our hearts; and leaves us no rest, night or day, till it be decyphered and obeyed; till it burn forth in our conduct, a visible, acted gospel of Freedom.'—Carlyle.

Your Freedom seems an empty name,  
Oh, toll-worn watchers of her ark!  
So dimly burns her altar-flame,  
Her waning day so sad and dark.  
Beneath her very gaze, the strong  
In scorn and wrath the weak enchaineth!  
You in whose frames one spark remaineth  
Of living soul, forbid the wrong!—  
Not in your own powerless name,  
But by the might of Him who came  
To make men just, and true, and holy;—  
To abase the proud—to raise the lowly.

Nobly they come,—the full of years:—  
When grey-haired champions calmly rise,  
How each young spirit marks, with tears,  
The beauty of their sacrifice!  
And with a loftier joy goes forth  
To proffer to the waking North,  
Where shrines and temples gird the ground,  
An equal gospel's hated sound.  
God's blessing rest upon your youth!  
His wisdom to your souls be lent!  
For weaponless, except in truth,  
As he the twelve and 'seventy' sent,  
Through danger and through strife you go,  
To find each tyrant-heart your foe.  
Would they not slay you where you stand,  
Who hate the truth your lips proclaim?  
The price of blood is in their hand:—  
Yet shrink not from the open shame  
They pour upon you,—though they brand  
Your brow with each opprobrious name,  
And shout th' oppressor's fierce command,  
To mock and scourge you through the land:—  
The Christ, your SAVIOUR, met the same,  
When he the proud of old upbraided,  
And blessed the fervent heart that aided  
A trampled sufferer, though the man  
Were a despised Samaritan.

Behold, as liberty they praise,  
Where fawning statesmen coolly gaze,  
And to his petty tyrant give  
The chained and bleeding fugitive!  
The pealing voice of truth hath slept  
Even in the city of the freed;  
Her craven priesthood silence kept—  
Her merchant-princes blessed the deed!  
On your their frowning brows are bent;—  
No lofty hall to truth be lent,  
No place beneath the hallowed spire;—  
Then raise your baptist-cry, 'Repent,  
And you shall be baptised with fire!'  
Remember then the bondman's claim;  
Look firmly on the kindling flame,  
Though many a writhing countenance  
Speaks murder in each angry glance;  
Though momentarily your worn cheek pales—  
Your breath comes thick,—your utterance fails—  
Oh, yet your steadfast spirit gird  
In mighty panoply of prayer!  
Your strong beseechings all are heard;—  
Give utterance to your prophetic word!  
Your faithful witness bear!

Not vainly shall your utterance flow—  
Words shall be given you in that hour;  
And on men's hearts the seed you sow  
In weakness, shall be raised in power!  
Speak! as the first apostles spoke,  
When their free spirits broke the chain  
Of priestly thraldom, and the yoke  
Of tyrants and their servile train.  
Speak as your pilgrim fathers spoke!  
To embrace you from their rest they bend!  
Each word falls as a lightning stroke,  
Some veil of doubt to rend.  
Speak! till their slumbering ashes stir  
In each high place of sepulchres!  
And ever, while your strength endures,  
SPEAK in the spirit's thunder-tone:  
The fiery gift of tongues is yours—  
Let each man hear you in his own.  
Call through the peopled valleys, where  
The bright streams linger on their way,  
They find the scene so passing fair,  
And fain their course would stay.  
There tell the happy and the free,  
How bitter, in the far south-west,  
The captive's grief and toil may be,  
By want and chains oppressed.  
Then, in the strength of love and prayer,  
Go forth among the hill-tops bare;  
Where nothing earthly may control  
That lofty thing—the human soul.  
Tell there, of woman, fiercely driven,  
Uncovered to the burning heaven,  
And fiery manhood's bold eye glances:  
Bid him his footsteps onward urge,  
To shield her from the blood-stained scourge,  
Till his cheek blanches as he listens!  
No cold coarse sneer, or laugh of scorn,  
To meet your tortured ear is borne;  
For there the voice of FREEDOM fills  
The echoes of their caverned hills;  
And still the mountain-heart is strong  
To uphold the right—rebuke the wrong.  
Ask heartily where'er you go,  
Through summer's heat or winter's snow,  
Whether through forest glooms ye pace,  
Or some thronged city's market-place,—  
'Who there is worthy?' and abide  
Steadfastly by his hated side,  
Though pomp and power with vain pretence,  
Will seek to lure or drive you thence.

What boots it words to multiply?  
God's peace be with you! and the prayer  
Of thousand hearts be heard on high,  
That fair your glorious toll would share.  
As you are faithful, shall He heed,  
And save you at your utmost need,  
Or raise your trusting spirits high  
To feel it God-like thus to die!

Boston, November 2, 1836.

## WM. L. STONE.

It is an old maxim, that 'a liar is not to be believed, though he speak the truth.' The editor of the N. Y. Commercial Advertiser has visited the Hotel Dieu Nunnery at Montreal, in order to test the truth of Maria Monk's Disclosures. An account of his visit occupies several columns of his paper. He declares that Miss Monk is an impostor, and her book a tissue of falsehoods. It has since appeared that he did not examine that portion of the nunnery which is described by her. His object is, evidently, to propitiate the Catholics, both in Canada and in this country, and thus extend the circulation of his paper. We believe he is one of the most unprincipled editors in the world, and utterly unworthy of credit. Again and again, politically and morally, he has shown that 'he is a liar, and the truth is not in him.' No man has done more to encourage lynch law in our land, than Wm. L. Stone, and none has crisscrossed his soul more deeply in the support of southern slavery. A moral monster cannot make a good witness. After reading his account, we are more than ever persuaded of the truth of Maria Monk's story. The Bridgewater Republican pertinently remarks—'If the Catholics wish to prove Maria Monk an impostor, they must get some one besides Wm. L. Stone to do it.'

### POLITICAL.

Happily, abolitionists do not constitute a distinct political or religious association. They are found among all parties and sects, but lifted above all the devices and emancipated from all the fetters of mere sectarianism and party shibboleths, in prosecuting the sacred cause of emancipation. This cause they can never abandon, or put in peril, on any pretext whatever. They can place little confidence in the patriotism or piety of any man, much less a political office-seeker, who is in favor of keeping the yokes and fetters of slavery upon the necks and limbs of millions of our guiltless countrymen, and of putting gags into the mouths of the friends of liberty. The avowed enemy of human rights may not expect to receive one of their suffrages, unless some of them shall prove recreant to the principles which they profess. But now that they are both politically and morally strong, and are daily becoming more powerful, it behooves them to be careful lest they be seduced from their integrity of character by political intrigues of every party. Thus far, no favors have been granted to them by either political party, but they have been made the football of both.

### ONWARD—STILL ONWARD!

The tide of abolition continues to swell and roll onward with irresistible power, and will be soon dashing over the highest point of the Alleghany mountains. When the call for a State Anti-Slavery Convention was made in New York last year, the Richmond Enquirer declared that if such a Convention was permitted to be held, the Union could not survive the blow! The voters at Utica did what they could to preserve Mr. Ritchie's 'glorious Union'; but the Convention was held, and a formidable State Society organized, the head quarters of which are in Utica. Since that alarming crisis, the South has been growing more and more quiet. Whether the call for a similar Convention in Pennsylvania, which we publish to-day, will elicit from her a fresh burst of patriotic horror and consternation, time must determine. It is apparent, however, that her struggles are daily growing weaker. Then, to the charge afresh, ye friends of bleeding humanity!

We rejoice to see this movement so important a State as Pennsylvania. Soon all the free States will join hands in this sublime contest. Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, New-York, and Ohio, are in the field in a State capacity; and Pennsylvania and Michigan are immediately to follow. Connecticut, New-Jersey and Delaware will soon follow in their train. When the struggle shall be directly and exclusively with the slaveholding States, the victory will be easily accomplished.

### MEETING AT UTICA.

We have devoted the preceding page to a portion of the doings of the annual meeting of the New-York State Anti-Slavery Society. The meeting was held in the very house of worship which the rioters attempted to pull down last year, over the heads of the Convention! This year, on the part of Judge Beardsley and his Jacobinical associates,

'There was silence deep as death,  
And the boldest held his breath'—  
and as for the south, there was 'none so base to do her reverence!'

In addition to the eloquent speeches which we publish, others were delivered by Alvan Stewart, Eliza Wright, Charles Stuart, Beriah Green, Rev. H. H. Kellogg, Rev. Mr. Mitchell, (a new convert,) Rev. D. N. Merritt, &c. The letter of Judge Jay, resigning his office as President of the Society, is an admirable and instructive epistle, and raises him still more highly in our esteem. He has manifested rare moral courage in his early and unflinching advocacy of the anti-slavery cause. We should lament his resignation more keenly, were it not that he is succeeded by that eminent philanthropist Gerrit Smith. Wm. Goodell was chosen Corresponding Secretary; Rev. Oliver Wetmore, Recording Secretary; Spencer Kellogg, Treasurer. It was voted to raise \$10,000, the coming year, for the Society, and about \$4000 were pledged in a few minutes.

TERRIBLE DISASTER. The fine steamboat Royal Tar, of St. John, N. B. commanded by Capt. Read, which has been plying for the last summer between that place and Portland, took fire at 2 o'clock, P. M. on the 25th ult. while at anchor in Penobscot Bay, within two miles of Fox Island. There were about 100 persons on board, of whom 62 perished, among them several women and children. The loss of property is estimated at \$300,000—from \$50,000 to \$100,000 in money. One gentleman lost \$10,000 in money and drafts. None of the surviving passengers saved any thing more than what they had on their backs or in their pockets. There was a caravan of animals on board—viz. an elephant, six horses, two dromedaries, two linnexes, one leopard, one Bengal tiger, one gnu, a pair of pelicans, and a number of other creatures, besides Burgess's collection of Serpents and Birds, Dexter's Locomotive Museum, with its six horses and valuable contents, and all the musical instruments belonging to the band. The elephant fortunately swam ashore; the rest of the animals perished. The unfortunate caravan men were paid off at St. John, and were bringing home the proceeds of their summer's expedition in specie, all of which they lost, and are left penniless. Sixteen of the passengers escaped in the long-boat. The rest were saved by the Eastern Revenue Cutter. Great credit is given to Capt. Read for his indefatigable exertions to rescue the suffering and drowning passengers. A cousin of the editor of the Liberator, ANDREW GARRISON, was on board, but providentially escaped: his loss was about \$500.—This terrible catastrophe is ascribed to the negligence of the assistant engineer, who, failing to supply the boilers with water, thereby caused it to become red hot, and thus the wood became ignited. If the Cutter had not been a most miserable vessel, it is believed that most of the persons on board the steam-

boat would have been saved—but she worked so badly, that it was found impracticable to approach nearer to the wreck than one mile. The Royal Tar disappeared at 9 o'clock in the evening, and is supposed to have sunk, being about twenty miles from where she took fire.

SALEM LANDMARK. The publication of this paper ceased on Wednesday last, for the want of adequate patronage. Since it has been under the editorial care of Mr. FERDINAND ANDREWS, it has been conducted with ability and uncommon fairness. It has advocated and permitted free discussion in its columns, and borne a decided testimony against the lawlessness of the times. It is certainly reprehensible to the people, that a paper of such high moral and literary excellence should fail to obtain a living support, while so many profligate political papers find substantial patronage and obtain a wide circulation. The nearer a periodical approaches to the purity and benevolence of the gospel of Christ, the less is its chance of success in the present selfish and corrupt state of the public mind.

It is stated that an arrangement has been made with the publisher of the Boston Recorder, for supplying those subscribers to the Landmark who have paid in advance, with that paper, to the full amount of their subscription. We regret that some other paper, less pernicious and detestable in its character than the Recorder, has not been chosen for this purpose.

Boston, Nov. 3, 1836.

DEAR SIR—I beg leave to acknowledge the receipt of Ten Dollars from Squires Shore of Danvers, in aid of the Anti-Slavery cause.

Yours truly, H. G. CHAPMAN,  
Treasurer of Mass. A. S. Society.  
Mr. Wm. Lloyd Garrison.

### EXPLANATION.

FRIEND GARRISON—I saw in the Liberator of the 9th, the following sentence:—'TRUTH SEEKER professes to be an abolitionist, and perhaps he is; but he writes more like a politician than an abolitionist.'—When I read the above sentence, I felt ashamed of myself, that I had written any thing that had given occasion for any one to place me on the list of politicians; but above all, that my abolitionism should be doubted with a—perhaps he is?

In 1830, I spent several months in Virginia, and was then converted to an immediate abolitionist. At that time I knew of but two abolitionists in the country; and they were BENJAMIN LUNDY and WM. LLOYD GARRISON. Since that time, I have been lecturing on slavery at all proper times, and in all places—on board of steam boats, in stage coaches, in railroad cars, in the merchant's counting room, in the mechanic's shop, and in the parlors of the 'gentlemen of property and standing;' (I am a mechanic, and my business often calls me into their parlors,) and I am determined to lecture as long as I live, come what may. If I am dragged through the streets by the 'gentlemen of property and standing,' I will raise the cry, 'My brother is a slave!' If I receive a coat of tar and feathers, the cry shall be heard, 'My countrymen in chains!' If I am taken upon the scaffold, there shall the sound be heard, 'My countrymen in bonds!' If I am confined in a dungeon, its masonry walls shall echo the sound, 'My brother is a slave!' If my head is severed from my body, my blood, as it streams forth, shall speak louder than ten thousand thunders, 'Wo unto him that useth his neighbor's service without wages, and giveth him not for his work.' Wo unto you, slaveholders! Repent, before you are summoned to appear before your insulted God! Repent, before His uplifted arm falls to crush you! Hearken unto his voice, 'break every yoke, and let the oppressed go free.' Say not any longer by your conduct, 'Who is the Lord, that I should obey him?' Now, as to my being a politician, I will just say, that I belong to no political party. I am an anti-mason to the back-bone, and have voted with the anti-masonic ticket until last year, when they had in nomination EDWARD EVERETT for Governor, and then I could not vote for him, for I considered him fit only to govern the 'gentlemen of property and standing;' and my opinion is not changed yet. I voted for MARCUS MORTON, not because I had so much preference for his political principles, but because I considered him an honest, upright man; a man who acts upon some higher principle than to please the aristocracy.

I had made up my mind to vote for VAS BUREN at the coming election, because I thought 'of two evils we should choose the least.' (Here I differ from our worthy friend, H. C. Wright.) But I could not see how we could get rid of one evil; for if we vote for either of the candidates, it is an evil; and if we do not vote at all, it is an evil; and it will take a wiser head than mine to tell how to get rid of one of these evils. But, as I am a 'TRUTH SEEKER,' perhaps I can get at the truth before election. If you will dabble in politics enough to throw some more light on this subject, you will confer a favor on

Boston, Oct. 21, 1836. TRUTH SEEKER.

'Truth Seeker' does not choose to communicate to us his name—but we are willing to believe that he is indeed an abolitionist. We only marvel the more, therefore, that he should utter one syllable in favor of the election of Martin Van Buren, who has given a public pledge to the South, that, if he be elected President, he will oppose the abolition of slavery in the District of Columbia, without the consent of the slaveholding States!—to say nothing of his other pro-slavery misdeeds. But 'of two evils we should choose the least'—i. e. we should vote for one of two confessedly unprincipled politicians! No—no—vote for an honest and upright man, even if you vote alone, or do not vote at all. 'Let the dead bury their dead.' This is our view of the subject.

### RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The first annual meeting of the Rhode-Island State Anti-Slavery Society will be held in the city of Providence, on Wednesday, the 9th day of November next, at 2 o'clock, P. M.

All persons in the State, who adopt the principles of the Society, are cordially invited to attend. Abolitionists from other States are also respectfully invited to be present. By order, WM. M. CHACE, Cor. Sec'y.  
Providence, October, 1836.

### TEMPERANCE CONVENTION.

Notice is hereby given, that the 'Colored State Temperance Society of Connecticut' will hold a meeting in the city of New Haven, on the 9th day of November, 1836, for the purpose of taking such measures as will carry the principles of the society into practical operation. All who recognise the ground of total abstinence from all intoxicating liquors, are respectfully invited to attend, and take part in the doings of the said meeting.

JEHIEL C. BEMAN, President.  
ISAAC CROSS, Secretary.  
Middletown, Oct. 7, 1836.

### BOARD.

JOHN R. TAYLOR respectfully informs his colored friends, that he has taken the house No. 3, Southack-street, where he will be at all times prepared for the reception of boarders.

## LITERARY.

## MERRY HEARTED BLIND BOY.

The following beautiful lines were written by a gentleman in Boston, and spoken by one of the pupils of the New England Institution for the blind at its late exhibition in this city. They are taken from a book called 'The Harbinger.'

The bird that never tried its wing,  
Can blithely hop and sweetly sing;  
Though prisoned in a narrow cage,  
Till his bright feathers droop with age:  
So I, while never bleat with sigh,  
Shut out from heaven's surrounding light,  
Life's hours, and days, and years enjoy,  
Though blind, a merry hearted boy.

That captive bird may never float  
Through heaven, or pour his thrilling note  
Mid shady groves, by pleasant streams,  
That sparkle in the soft moonbeams;  
But he may gaily trill around,  
Within his prison's scanty bound,  
And give his soul to song; for he  
Ne'er longs to taste sweet liberty.

Oh! may I not as happy dwell  
Within my unillumined cell!  
May I not leap and sing and play,  
And turn my constant night to day?  
I never saw the sky, the sea,  
The earth was never given to me.  
Then why, oh! why should I repine,  
For blessings that were never mine?

Think not that blindness makes me sad,  
My thoughts, like yours, are often glad.  
Parents I have, who love me well;  
Their different voices I can tell.  
Though far and absent, I can hear,  
In dreams, their music meets my ear.  
Is there a star so dear above,  
As the low voice of one you love?

I never saw my father's face,  
Yet, on his forehead when I place  
My hand, and feel the wrinkles there,  
Left less by time than anxious care,  
I fear the world has sights of woe,  
To knit the brows of manhood so.  
I sit upon my father's knee;  
He'd love me less if I could see.

I never saw my mother smile;  
Her gentle tones my heart beguile;  
They fall like distant melody,  
They are so mild and sweet to me.  
She murmurs not—my mother dear!  
Though sometimes I have kissed the tear  
From her soft cheek, to tell the joy  
One smiling word to give her boy.

Right merry was I every day!  
Fearless to run about and play  
With sisters, brothers, friends and all,  
To answer to their sudden call,  
To join the ring, to speed the chase,  
To find each playmate's hiding place,  
And pass my hand across his brow,  
To tell him—I could do it now!

Yet though delightful flew the hours,  
So passed in childhood's peaceful bowers,  
When all were gone to school but I,  
I used to sit at home and sigh;  
And though I never longed to view  
The earth so green, the sky so blue,  
I thought I'd give the world to look  
Along the pages of a book.

Now, since I've learned to read and write,  
My heart is filled with new delight.  
And music too; can there be found  
A sight so beautiful as sound?  
Tell me, kind friend, in one short word,  
Am I not like that captive bird?  
I live in peace, and peace and joy,  
Though blind, a merry hearted boy!

## THE DRUNKARD.

Night spread its starry mantle. He had sat  
And drank from morn till midnight; thence till morn  
Returned again to kiss his bettle cheek;  
And still the reckless drunkard tarried on—  
Nor thought of his young wife, though day by day,  
He saw her frail form lessen upon life—  
Her light form passing to a quick decay.

Her's was a bitter lot—her's was the strife  
Of love's worst agony! She was a drunkard's wife.  
I saw her once, where youth and beauty met—  
Oh! she was beautiful! nor vain nor proud;  
And the warm blood came dancing o'er her cheek,  
Like golden sunset o'er a snow white cloud.  
Her dark eye spoke its gladness, pure and clear,  
And eloquent as the bright stars of night;  
And curls as dark as Summer clouds were there,  
In wavy clusters o'er a brow as bright.  
As the wild winking gleam of silvery moonlight.

Such was her girlhood—but a drunkard spoke  
The words of honeyed poison in her ear,  
And pressed his molten kisses on her cheek;  
Then led her to the sacred altar—where  
She gave her holy promise—but she gave  
Her heart's rich treasure for a heartless vow.  
And could he wrong such confidence—such love?  
The wretch! the perjured wretch! where is she now?  
Ask of the sylph winds that o'er her fresh grave blow.

Had I a child—a child that I did love—  
Had reared from its frail infancy, and saw  
Its young mind mounting like the spouting dove,  
Till age its signet laid upon its brow,  
The proud blood mantling o'er its manly cheek!  
Had I a child like this!—Oh! could I see  
Him sup of liquid poison—daily take  
The deadly dregs of swift debauchery,  
And reel along the street? 'Twere better he should die!

Had I a child like this—I'd rather see  
Consumption's mildew drink his warm cheek's bloom,  
And sap the fountains of his life away.  
Yes, I had rather daily read his doom  
In the wild beannings of his hollow eye;  
And o'er his death-bed wipe the bitter tear,  
Till hope's last gleam had fled: then—see him die!  
I'd rather follow at his funeral bier,  
Than see the drunkard's wizzard wreath entwined  
In his poisonous there.

Ye young! ye young! ye beautiful and fair!—  
Ye of the cloudless brow and sunny smile!  
If ye would shun destruction's brink, beware  
Of the insidious drunkard's tongue of guile!  
The drunkard has no soul! no love, but's sold;  
Then marry not a drunkard, for his path  
Leads on to ruin, and his heart is cold—  
His kisses scorpions, and his very breath  
Is poisoned with disease, debauchery, and death.

## RESOLUTION.

To Freedom's cause, the cause of truth,  
With joy we dedicate our youth;  
To Freedom's holy altar bring  
Fortune and life as offering.

## MISCELLANEOUS.

## THE OUTRAGE AT PRINCETON.

New-York, October 11th, 1836.

Rev. Archibald Alexander, D. D.

Rev. and dear Friend,—In addressing you on this occasion, I do not detain you by the formality of an apology for the liberty I have taken, lest I should betray a want of those feelings of confidence and respect towards you, which my former relation to you as pupil, and our existing relation as brethren in the holy ministry, ought to inspire.

If any apology were in place, I would advert to my anxiety that there may be before your mind, a detail of the circumstances of that wanton abuse, which I received on the day after the Seminary closed, from a reckless young man, represented to me as belonging to the College, but who, I have just learned, was some time since dismissed from the Institution. A member of the Faculty of the College kindly intimated to me, that my assailant endeavored to find a palliation for his abuse in some alleged imprudence on my part, which in the sequel you will find to be a mere pretext.

In this matter I am blameless. I appeal to all who witnessed the occurrence, if I said or did aught indecorous, either as a man or as a Christian. You, no doubt, sir, recollect, that on Tuesday the 20th of last month, the 'Literary Society of the Alumni of Nassau Hall' convened at the chapel of the Seminary, for the purpose of hearing their annual address. Desirous of partaking of the intellectual repast which was very justly anticipated, I was induced to attend. Accordingly, when the time arrived for the exercises to commence, I repaired to the place of meeting. I found the chapel crowded to overflowing. I was favored to stand inside by the door. After occupying that position some time, benches were passed in and placed in one of the aisles. Like those near me, I availed myself of a seat on one of those benches, perhaps ten feet from the door. There I sat until the close of the exercises. The band had played; the President had announced the appointments for the evening, and the audience had arisen to withdraw; when I heard with surprise the ungentlemanly outcry, 'Out with the nigger!'—Out with the nigger! I had not the least idea that I was the victim, until seized by the collar by a young man, who kicked me two or three times in the most ruthless manner—at the same time saying, 'What do you do here? What do you do here? Don't let me see you here again.' Just at this instant an individual, who I am informed is a member of the Seminary, laid hold of the infuriated young man, and prevented his farther abuse. With an air of conscious self-importance, he exclaimed, as if he had effected some noble exploit, 'My name, sir, is Ancrum; my name is Ancrum.'

Happy am I to say, that at that critical moment I was not left to become recreant to the comfort, but self-denying doctrine of non-resistance, so effective in curbing that vindictive spirit which naturally rises when suddenly assailed. Thankful am I that I was kept from lifting so much as a finger in self-defence, but continued my way out of the house.

I have felt very solicitous since this unhappy occurrence, not merely that I have apprehended evil resulting to myself, but lest the affair should be so construed as to attach blame to some individual connected with the Theological Seminary, which I should most deeply regret. Permit me, sir, in the fulness of my soul to say, that I cherish feelings of profound respect and affection for my 'Alma Mater,' for the worthy professors and students. During the three years in which it was my privilege to sustain an immediate connection with the Seminary, and the eight subsequent years, throughout the whole of which I have enjoyed the immediate counsel and support of the beloved Professors, and a delightful intercourse with the students, I have been received and treated in accordance with the interesting relations which we sustained to each other. I always feel, when at Princeton, that I am in the midst of fathers and brethren, in the holy and responsible work to which we are devoted. Considerations like these induced me to visit the Seminary at the close of your last term, during which my soul was truly refreshed.

In reflecting upon this unfortunate occurrence, it is manifest, that in attempting to degrade me, the rash youth has degraded himself in the eyes of all, whose opinions are worth regarding. I covet not the heart or head of him who in open day, in such a place, on such an occasion, in the presence of such an audience, and after such an address, could perpetrate an act so glaringly inconsistent, so degrading, so mean.

Dear sir, I am ever mindful of the fact, that with the lives of those who have been connected with our useful Institution, is identified its honor, and the glory of our Divine Master. Without apprehension as to the result, I am entirely willing to submit to the decision of the public, whether or not, throughout my 'public life,' I have maintained a deportment in consistency with my relation to the church and to society. Comparatively speaking, it is of small moment to me, what I am called to encounter. Let me be persecuted and frowned upon, because of my identity with a class despised and oppressed, or for my feeble efforts to roll away the mountain obstacles which retard their moral and intellectual elevation. Let every epithet which vile and unprincipled men can devise be heaped upon me;—let me be assailed by the hand of ruthless and even heartless violence, and I will smile, and be happy, so long as I may stand forth to the view of Infinite Excellence, and of pure minded men, clad in the robes of moral worth; so long as I am enabled to maintain a conscience void of offence toward God and toward man.

May the Lord bless you and yours, and continue your health and strength and usefulness.

Yours, in the bonds of the Gospel,

THEODORE S. WRIGHT,  
Pastor of the First Colored Presbyterian  
Church, New-York.

## GEORGE THOMPSON.

A correspondent at New Castle informs us, that Mr. Thompson addressed a large and respectable meeting of the London Missionary Society, in a Chapel at Sunderland, on Monday the 5th current. Two thousand five hundred persons, it is believed, were present. Mr. T. spoke with his usual good effect. He returned the same evening to New Castle, whence he started at 5 next morning, (Tuesday, the 6th), for Bradford, Yorkshire, 100 miles distant, and in the evening addressed a crowded and respectable audience there, composed of christians of all denominations, on American Slavery. Strong resolutions were passed, in remembrance with their christian brethren in America. Mr. Thompson had been urgently requested to attend this meeting, in order to give them fuller information than they possessed, relative to slavery in the United States. After a few hours rest, Mr. T. returned to Sunderland, where he delivered a lecture on slavery, to a large and most respectable assembly, on Wednesday evening, and again at the same place on Thursday evening. The demand for Mr. T. says our correspondent, is cruel. People have no mercy upon him. He is suffering from over exertion. After taking a few days rest, Mr. T. is expected to visit Glasgow, where, we understand, he will first deliver his promised address to the Christian Instruction Society.—*Glasgow Chronicle.*

## REV. LYMAN BEECHER, D. D.

The following is an extract from a speech of the Dr.'s at the recent meeting of the A. B. C. F. M., as reported in the New York Observer. We have taken the liberty to introduce a running commentary in brackets. How easy to be a wordy hero!

He [the devil] is afraid of truth; he dares not meet it [any more than I dare, on the subject of slavery]. He never fought a fair battle with it yet in the open plain—No; he has always got behind his mountains; [just as I told Tappan and the abolitionists in N. York they must do, if they wanted to overthrow slavery] he has always used the power of government, the arm of brute force, to hold fast his victims [just as I tried to gag discussion, and put down abolition in Lane Seminary, &c.] He brought up Mahomet from the bottomless pit; he set the Pope upon the seven hills; but now, all his devices are old; they are stale and worn out. He cannot meet christianity with the freshness and vigor of youth. His expedients have all been tried. And he has been compelled to fall back before the keen-tempered sword of the gospel. We are now advancing against him with artillery. We have passed over the level of our first experiment—now we are come to another lift. We have found out what we have got to do. EDUCATION, THE PRESS, and PREACHING; these three; these are our munitions of war. We have got in sight of the enemy. We have only one more lift, and then comes our great and our last battle. But if we are to fight that battle, and come off conquerors, the past style of giving [and acting] will never do. We have got to the grand crisis, and now we are going to shrink when the pinch comes? [To be sure I don't like to touch slavery—public sentiment—but no matter.] After so many labors, and tears, and prayers, and deaths, from the day that Miss opened the way down to the glorious deaths of Evans, and Cornelius, and Wisner, are we going to sound a retreat? [Except when we attack slavery?] Are we scared at the sons of Anak? [Except when they happen to be slaveholders?] Are we afraid to go up? [Except to the overthrow of sin at home?] Why God is not calling you to literal martyrdom in this contest; but if he did, would you blow a retreat? Never. [With some exceptions—as when my seminary is in jeopardy, or public sentiment, or—] Our word is always 'onward, onward' [provided you don't become 'ultra,' and go before public sentiment.] We are going round the devil's walls, sounding the trumpet of God [except on the subject of slavery; it won't do to blow God's trumpet on that subject—that's certain; and they are ready to fall back before our advancing posts.] We have got to PRAY AND PAY [no matter what becomes of 'justice' or 'mercy,'] that's all.—*Emancipator.*

## THE MILITIA SYSTEM.

What is the design of this system? Nothing more or less than to train men for war—to learn them the accursed art of spilling human blood, and destroying human life. And what is the effect? The everlasting ruin of myriads of immortal souls. The best regulated and most wholesome system of military training in existence, is a school of vice.

We had not designed to remark upon the Governor's message—discovering much in it to approve, and some to disapprove—but finding a leading religious paper highly commending the very portion of it which we deem to be most erroneous and hurtful, we feel in duty bound to speak out. The message says:

'A well disciplined militia has ever been considered the surest safeguard in a free government, and well deserves all the commendation which has been bestowed upon it.'

The Vermont Chronicle says, in regard to the message:

'To the paragraph relating to the militia, see assent most heartily.'

The italicising in both instances is our own.—We have not given all the 'paragraph' alluded to by the Chronicle; it is before our readers, and they can examine it at leisure. Our quotation is a part of that paragraph. The Chronicle, then—as it uses the most unqualified language—'most heartily assents' to all the foolish, profane, commendation which has been bestowed upon 'this man-slaying, soul-destroying, God-defying, New-Testament-violating system!'

We shall not stop now to prove the unchristianity of this whole system, which has always been 'commended' and worshipped by its ambitious, furious, blood-thirsty votaries—glorified by our Governor, and 'assented' to by the Vermont Chronicle, for the reason that a series of articles to that point are now appearing in the Telegraph. But we could not do less than express our horror, at the appearance of such a sentiment in our religious paper as we have quoted from the Chronicle. If it is right to 'assent' to and sustain a system of preparation for butchering our fellow beings, it is right to butcher them. And what sort of Christianity is this? A butchering, orphan-making, soul-killing Christianity. Out upon the whole of it! There is no Christianity in the case. Christianity teaches love, good will to men.—What, love a fellow being, and shoot his brains out, or thrust a bayonet through his heart, driving away his poor soul into the presence of his Judge, prepared or unprepared? Shocking! Shocking!! We beg of these editors to stop and study the New-Testament.—[*Brandon Telegraph.*]

## WHAT THE LADIES OF MASSACHUSETTS THINK.

'Let her blush to be a woman who cannot sympathize with suffering humanity; who cannot in (not out of) her sphere plead the cause of justice and human right.'

So says Miss Ellen B. Ladd, Secretary of the Female Anti-Slavery Society in East Bradford. And so say we. Every woman who is worthy of the name of woman, needs only to be informed upon the subject, to find all the noble sympathies of her heart enlisted in the cause of emancipation.

A circumstance occurred under our own observation a few days since, which shows how ready woman is to embrace the truth, and impart it to others. Mrs. A. and Mrs. B. were not abolitionists. Miss Grimké's appeal fell into their hands about the same time, and both were convinced that slavery was a sin, and as a sin it ought to be, and might be abandoned.

'I must go,' said Mrs. B., 'and see Mrs. A., and get her to read Miss G.'s appeal, and she will become as strong an abolitionist as I am.'

'You are a "day after the fair,"' we replied, 'Mrs. A. was converted yesterday.'—*Vermont Journal.*

Horrible Warfare.—A letter from an English gentleman at Nineva, on the Tigris, communicates some particulars of the Turkish army under Roschid Pacha, in the subjugation of the Kurds. It seems that the Kurdish chieftain roasts alive all the prisoners he takes from the Pacha, and that the Pacha retaliates by impaling all the Kurds who shall fall into his hands; thus the contest is carried on with a ferocity exceeding even the horrors of Spanish warfare.

The well known Richard Carlile, formerly the leader of the infidels in England, is at Brighton, and has, in some letters addressed to the commissioners and the prints, announced himself a convert to Christianity.

## ASTONISHING DISCOVERY.

At the late meeting of the British Association at Bristol, Mr. Cross of Broomfield, Somerset, stated that he had devoted much of his time to electricity, and he had latterly been occupied in improvements in the voltaic power, by which he had succeeded in keeping it in full force for twelve months by water alone, rejecting acids entirely. Mr. Cross then proceeded to state that he had obtained water from a finely crystallised cave at Holway, and by the action of the voltaic battery had succeeded in producing from that water, in the course of ten days, numerous rhomboidal crystals, resembling those of the cave. In order to ascertain if light had any influence in the process, he tried it again in a dark cellar, and produced similar crystals in six days, with one fourth of the voltaic power. He had repeated the experiment a hundred times, and always with the same results. He was fully convinced that it was possible to make even diamonds, and that at no distant period every kind of mineral would be formed by the ingenuity of man. By a variation of his experiments, he had obtained blue and grey carbonate of copper, phosphate of soda, and 20 or 30 other specimens. Mr. Cross, some years ago, was engaged in carrying on the most gigantic experiments, attaching voltaic lines to the trees of the forest, and conducting through them the streams of lightning as large as the mast of a seventy-four gun ship, and even turning them through his house with the dexterity of an able charioteer.—*English Paper.*

GRADUATES. A correspondent of the Albany Evening Journal gives the following list of the number of young men who have graduated at several of our principal Colleges the present year, as follows:

Waterville College, Me.	14
Bowdoin College, Me.	22
Dartmouth College, N. H.	44
Burlington University, Vt.	7
Middlebury College, Vt.	32
Harvard University, Mass.	39
Amherst College, Mass.	38
Williams College, Mass.	29
Brown University, R. I.	22
Washington College, Conn.	10
Wesleyan University, Conn.	15
Yale College, Conn.	81
Union College, N. Y.	71
New York University, N. Y.	26
Columbia College, N. Y.	20
Hamilton College, N. Y.	12
Geneva College, N. Y.	9
Princeton College, N. J.	66
Rutgers College, N. J.	21

Total, 578  
Total number graduated last year in the same institutions, 490

Could the wish of the benevolent heart be gratified; could the desires of the philanthropist and christian be realized, how pleasing would this world appear, how glorious a prospect would be spread before our eyes! Then would slavery be abolished, and the helpless victims of avarice and oppression be put into the possession of civil and religious liberty—then would every species of fraud cease, and honesty become the predominant principle—then would the world be free from mobocracy, nations from intestine commotion, and peace wave her banner over the earth—then would widows and orphans be protected, and the natural wants of the poor be relieved—then would the awful weapons of war forever be laid aside, the sword being beaten into ploughshares, and their spears into pruning hooks—finally, the heathen would be freed from the adamant chains of idolatrous orthodoxy, and the kingdoms of the world become the kingdoms of the Lord and Saviour Jesus Christ. What philanthropic heart does not, in imagination, hail with rapture the delightful period?

Profession and Principle.—Two young men, just going to one of our neighboring Theological Seminaries to prepare themselves for the sacred ministry, were lately seen in the Park Theatre in this city. When spoken to on the subject, they said, they did not expect to find any one there that knew them. God knew them, and saw them mingling with thieves and pickpockets, and harlots, and countenancing by their example and their money, the shameless obscenity of the stage. They, like other visitors to the city, added, each his dollar's worth of iniquity, to the mass of pollution here. Thus it is, people from the country bring in their iniquities, deposit them in the city, and poison the moral atmosphere around us, and then complain, 'how dreadfully immoral the city is!' If country people would keep their vices at home, the city would take care of itself; but how can it be otherwise than immoral, when it is made the reservoir of all the impurity in the land!—*Journal of Public Morals.*

The history of Jesse Bledsoe, who recently died at Nacogdoches, in Texas, presents a striking example of fallen greatness. He began his career as a lawyer and statesman in Lexington, (Ky.) where he was the chief and formidable rival of Clay. He was at different periods a member of the State Legislature, and a Senator in Congress; Law Professor of Transylvania University, and Chief Justice of the Supreme Court of Kentucky. No man stood higher in the States as a politician and jurist than he did; none except Clay ever wielded with such entire mastery and control, the judgments and feelings of his auditors when speaking. Yet, with all his greatness, the spirit of intemperance seized upon and dragged him from the height whereupon his genius placed him, dried up his understanding, and made him a miserable outcast and wanderer.—*New Orleans Bulletin.*

Cause of the Croup in Infants.—Eberle, in his excellent work on the diseases of children, says that the mode of clothing infants with their necks and upper part of the breast bare, cannot fail to render them subject to the influence of cold, and its dangerous consequences. In this country, especially among the Germans, who are in the habit of clothing their children in such a manner as to leave no part of the breast and lower portion of the neck exposed, Croup is an exceedingly rare disease. Whereas in cities, or among people who adopt the modes of dress common in cities, this frightful disease is, in proportion to the population, vastly more frequent. During a practice of six years among the 'Pennsylvania Dutch,' he met with but a single case of this affection; and this case occurred in a family, who had adopted the present universal mode of suffering the neck and superior part of the breast to remain uncovered.

INFIDENT FELONY.—Three boxes of anti-slavery publications were broken up and destroyed on the Pennsylvania canal, by some passengers from the southern states. One of the boxes containing eighty dollars worth, had been sent for by the Pittsburgh anti-slavery society. Is that the base spirit that appeals to the magnanimity of the free states?—*Pittsburgh Times.*

A man named Forrest, at Norfolk, has been arrested and committed to jail, on suspicion of being the murderer of a colored boy about 11 years of age, who was found dead on his premises, with marks of violence on his throat and other parts of his person.

Extract of a letter received in New-York, dated 'Rice House, (N. Santee,) Oct. 19.

Since I have been here, I have seen much misery, and much human suffering. The loss of property has been immense, not only on South Santee, but also on this river. Mr. Shoobred has lost, (according to the statement of the physician,) forty-six negroes—the majority lost being the prime hands he had—Bricklayers, Carpenters, Blacksmiths, and Coopers. Mr. William Mazzyk has lost 35 negroes. Col. Thomas Pinkney, in the neighborhood of 40, and many other Planters, 10 to 20 on each plantation. Mrs. Elias Horry, adjoining the plantation of Mr. Lucas, has lost, up to date, 32 negroes—the best part of her prime negroes on that plantation.

This dreadful mortality, so exclusively confined to the slaves, shows how wretched is their condition, generally, in cases of sickness. They are lamented merely as lost 'property'!

PROMPT. In the proceedings of the Vermont Legislature, we observe the following

Petitions referred—of R. T. Robinson and 129 others, to committee on petition for instructions relative to slavery; of 325 citizens of Starksborough, praying instructions to our U. S. Senators to vote for abolishing slavery in the District of Columbia, to a select committee of five.

A journal of the Isle of Bourbon contains the following singular advertisement:

'In the name of the King, the Laws and Justice, it is hereby made known, that on Sunday, May 20, at noon, there will be sold at Auction, in the market place of the town of La Trinité: 1. A negro, named Elie, 34 years old; 2. A white mare of the Brittany breed, age unknown; 3. A negro girl, named Gertrude, 17 years old. (Signed) 'Rostak'

Abolitionism among Young Men in Literary Institutions.—We have received the first Annual Report of the Union College Anti-Slavery Society, which contains an interesting address to young men in our Literary Institutions. The young men of this country, who are in a course of liberal education, will be abolitionists, and no laws and no array of college dignity against discussion can stop them. Their business is to investigate, and investigation, full and candid, is all that is wanted to make men abolitionists.—*Buffalo Spectator.*

General Harrison says that the plan of selling white men out of jail was the 'most mild and humane mode of dealing with offenders.' Good Lord deliver us from this humanity, if that is a specimen of it;—what a President he would make. For instance, here is something like the advertisement which the Sheriff would paste up on the sign posts of the county town.

Public sale of a White Man.

Notice is hereby given, that on Monday, October 1st, at 10 o'clock, A. M., I will proceed to sell A. B., a white man, to satisfy costs and fines amounting to \$20, for an assault and battery committed on C. D. W. H. H. Sheriff.

In Maryland, we do things differently. When a poor man can't pay his fine and cost, he is released by the Governor, and not sold as a vassal or slave.—*Hagerstown Courier and Enquirer.*

The New Orleans Bee of the 14th, says, 'The slave who struck some citizens in Canal Street some weeks since, has been tried and found guilty; and is sentenced to be hung on the 24th.'

Death for striking a white man!

We, in an enlightened age, have greatly surpassed, in brutality and injustice, the most ignorant and barbarous ages; and while we are pretending to the finest feelings of humanity, are exercising unprecedented cruelty. We have planted slavery in the rank soil of sordid avarice; and the product has been misery in the extreme.—ELIAS HICKS.

## NEW BOOKS.

The attention of our friends is requested to the following books just from the press. All orders, from any part of the United States, will be supplied upon application to Isaac Knapp, 46 Washington-street, Boston, provided the money is transmitted with the orders, and the expenses of transportation defrayed by the purchaser.

RECEPTION OF GEORGE THOMPSON IN GREAT BRITAIN.—Compiled from various British publications. Introduction by C. C. BURLEIGH. 18mo. pp. 242—handsomely bound and lettered. Price 37 1/2 cents.

PAMPHLET. Contents: 1. Report on the condition of the People of Color in the State of Ohio. 2. Dr. Nelson's Letter to the Presbyterians of Missouri who held slaves. 3. A. E. Grimké's Letter to W. L. Garrison, just after the Boston mob. 8vo. pp. 24—with covers Price 6 cts. single, \$4 per hundred.

## CASE OF THE SLAVE CHILD, MED.

IN PRESS, and will be published on Tuesday next, a full and authoritative report of the case of MED, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate and Ellis Gray Loring, Esq. for the Petitioner; and of Charles P. Curtis and Benjamin R. Curtis, Esqrs. for the Respondent: with the proceedings in the case, and the opinion of the Court.

This work will probably be for sale at the several Anti-Slavery Offices in the United States. Price 20 cts. single, \$1.25 per dozen. Oct. 22.

## THE TESTIMONY OF GOD AGAINST SLAVERY.

A COLLECTION OF PASSAGES FROM the Bible, which show the Sin of Holding and Treating the Human Species as property—with Notes—to which is added the Testimony of the Civilized world against Slavery. By Rev. La Roy Sunderland. 'How canst thou say, I am not polluted? See thy way in the valley; know that thou hast done. In thy skirts is found the blood of the souls of the poor innocents.—Yet thou sayest because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest I have not sinned.'—Jer. ii. 23, 35. Second edition.

There is nothing that ought to have or does possess so much weight on the subject of slavery as the word of God. It is believed that if the slave-holder should 'search the Scriptures,' he would not long remain a slave-holder, for conscience would 'cry aloud and spare not,' till he had unloosed the yoke and let the bond go free. The above-named work exhibits 'The Testimony of God against slavery,' in the most decided and unequivocal terms. It sets forth the commands that cannot be evaded or set aside without violating the directions of the Bible, and incurring the sin and guilt of slave-holding. The book not only gives the denunciations of Holy Writ, but adduces the testimony of Nations on this subject.

The work should be in the hands of every lover of the slave and friend to humanity. It is the Abolitionist's Text-Book. Just published and for sale by D. K. HITCHCOCK, 9 Cornhill.

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